

CATHOLIC • ACTION •

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OCTOBER, 1941

Bishop Ryan on American Democracy

“**A**MERICA has stood, and stands today before the whole world, for certain democratic principles. It respects the rights of all men, and, not the least, of its own citizens. It is essentially a peace-loving nation, not coveting the land or property of any other people. It loves peace, not because we are weak or helpless, but because we are strong and powerful, and, knowing our strength, we do not choose to use it to injure others but to protect and safeguard both them and ourselves.

“**I**N THE United States we have, as few people elsewhere possess, the fundamental freedoms.

“**F**IRST and foremost, we have freedom of religion. And where in axis-dominated Europe does that freedom exist today? . . .

“**W**E HAVE freedom of speech in America, and where outside this hemisphere does that right exist any longer?

“**W**E HAVE freedom of assembly, of the press, and of education—freedoms all, the transcendental importance of which we appreciate fully only when they are taken from us, when we are no longer able to exercise them.

“**T**HEY are our rights as American citizens, they are privileges of our citizenship, they are a most precious heritage that we must guard with our very life's blood. . . .”

*—From an address delivered at the Springfield
Mid-West Regional Conference of the N. C.
C. W. (See page 3 et seq.)*

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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OUR COMMON CATHOLIC INTERESTS

Bishops Advise Laity on Present-day Problems

STRESSING the opportunities which Catholic Action presents to the laity in this trying period of world crisis, several members of the Hierarchy of the United States, speaking at the recent Springfield Mid-west Regional Conference of the National Council of Catholic Women, called for united effort in bringing Christian truth to bear in every phase of our American life, thus giving expression to the supernatural life of the Church. Ten members of the Hierarchy took part in the Conference—the theme of which was "Faith and Service—For God and Country." We are pleased to present in this section brief excerpts from some of the addresses presently at hand, regretting the fact that greater space is not available. A general story of the Conference appears in another section of this issue.—THE EDITOR.

Archbishop Stritch Stresses Catholic Action's Opportunity

"I AM convinced that the greatest opportunities since the break-down of the Empire of the West face this Christian generation. In grasping them we may encounter hardships—our Holy Father has addressed words to us these days which are reminiscent of the Church of the Martyrs—but if in Christian fortitude we do grasp them, the Kingdom of Christ will be broadened and tomorrow's culture will be the greatest of all history.

"Let us therefore refurbish our ideals! It is true that the mission of the Church is for the sanctification and salvation of souls, and yet I like that passage of the Letter of Our Holy Father, Pope Pius XII, to the Bishops of the United States:

"'Nobody who unrolls the annals of your history and traces events to their proper causes can fail to realize what a contribution our holy religion has made to the good name and good fortune in which your country rejoices. Religion comes to us from heaven; its laws and institutions are designed to bring men to happiness in another

world; but such are the blessings it showers on this mortal life too, that it is hard to see how it could have bestowed greater, even if it had existed for no other purpose than to crown earth's sons with happiness in the course of their short sojourn here.'

"Our institutions have imbedded in them great Christian truths on the dignity of man, human rights, the sacredness of religion. Despite our sins and the nefarious godless doctrines which are disseminated among us, we are not a godless nation. Our coins still bear the motto: 'In God we trust.' It is true that in these latter years ugly barnacles of materialism and a practical atheism have grown onto our institutions. But there is something fine in the attempt to wash them off.

"Here is your opportunity, and let me say to you that it is my conviction that if you do your work well, the world, tired and fatigued from its experience with materialistic nothings, will heed you and begin with you the building in changed world conditions of the greatest Christian culture of all history."

Bishop Griffin's Analysis of Nazi Aims

"NAZI propaganda spreads the notion amongst Protestants that Catholics must necessarily be Fascists, while suggesting to Catholics that the rest of the country is rapidly turning Communistic. . . .

"Because the menace of Hitlerism is universal, the reaction to Hitlerism must be universal, universal not only in breadth but in depth. Likewise, it would be idiotic as well as wrong on our part to make the slightest change in our attitude towards Bolshevism even in the supposed interest of the war effort. I agree with the Prime Minister of England that, whatever happens, we remain wholehearted opponents of the theory and practices of Bolshevism, whether in Russia or elsewhere. . . .

"Hitler cannot cajole Christians in the United States to withdraw their support in the struggle against Hitlerism for a 'compromised peace.' Hitler is not attacking the ideology of the Communist International, but Russia as an independent center of world power. . . .

"The Republic of the Soviets is being attacked by Hitler in the same way and for the same reason as Catholic Poland, Holland, Belgium and Norway, as Greece and Yugoslavia. Hitler's aim is not to defend Europe against Communism or against anything else, but simply to conquer Europe. His enemies are not Communists or Democrats or Christians but every people of whatever creed who stand in the way of his objective. Never in the history of the world has a government devoted itself so utterly and uncompromisingly to the cult of power as the Nazis have done. . . .

"The democratic form of government is the best yet devised by man to protect the individuality and dignity of the human person and affords the largest opportunity in so far as civil government is able to do so, for man to attain his destiny on earth and to save his immortal soul. For these reasons democracy is worth fighting for and worth dying for, if necessary."

Bishop Ryan Pleads for Peace With Justice

BISHOP RYAN, of Omaha, declaring that it "may seem passing strange" to speak of peace in such critical times of war, stressed that "peace is the aspiration of every people, the final objective even of those who go to war." But while there are many kinds of peace referred to by peoples today, he added, "how often when they use the word peace do they understand a peace of justice, a peace founded on Christian principles of right and wrong, and permeated through and through with the spirit of charity and brotherhood."

"Americans, I venture to assert, are not interested in any kind of peace, but in a peace of justice," Bishop Ryan continued. "As Americans and as Christians we feel that no lasting understanding between nations, no solid agreements can be arrived at until the nations involved in war are willing to lay aside their unjust claims to the rights and property of others, and to promise faithfully to live in harmony and peace with their neighbors, be they great or small. Catholics have no interest in any other kind of peace, which, at best, would only be an armed truce, time snatched away from warfare to prepare for even greater and more horrible aggressions, destruction, bloodshed."

Supporting his affirmation of American interest only in a just peace, Bishop Ryan reviewed the efforts of the United States to prevent the outbreak of the present European conflict, citing President Roosevelt's letters to the German and Italian Governments in 1939; the Chief Executive's communication to His Holiness Pope Pius XII at Christmas that year; the efforts of this country to restrain Italy from entering the war and thus expanding the theater of hostilities; the

Roosevelt-Churchill statement of post-war peace aims. Paralleling these activities and objectives, Bishop Ryan quoted statements of the Holy Father showing that the desires of the American Government for a just and enduring peace have been wholly in line with the endeavors and hopes of the Holy See for a peace based on justice and charity. Bishop Ryan added that "the peace record of the United States Government is beyond cavil or criticism," and yet, he declared, this nation was forced "to prepare against those nations who might reject our good offices, or who might, for one reason or another, decide to make war upon us." "The Government, therefore, fashioned a defense program to meet any emergency or eventuality," he added. "This program was not the work, nor was it formulated, at the dictation of any one individual. It is the reasoned and openly arrived at product of our democratic government, by the elected representatives of the people, the President and the Congress of the United States. These two agencies have taken, not arbitrarily but by an approved democratic process, four principal steps which they deemed vital to an adequate national defense. These steps are: (a) the repeal of the embargo act; (b) the Selective Service Act; (c) the Lend-Lease Act; (d) the extension of the Selective Service Act.

"The Government of the United States has also made its mind quite clear as to certain all-important policies as they affect its foreign relations. First, by virtue of the Lend-Lease Act it will aid, with every national means at its disposal, nations against whom an aggressive war is waged. Second, it affirms its determination to do all it can, with the approval of

Holy Father Asks Special Prayers of Faithful During October

HIS Holiness Pope Pius XII, in an appeal published by *Osservatore Romano*, has asked for special prayers throughout the month of October to Our Lord, through the intercession of the Queen of the Holy Rosary, that "the days of trial for the Church and poor humanity may be shortened." Saying "the great Christian family is thus called again to form one voice and one heart for a great and solemn supplication," *Osservatore* adds that "the voice of the Universal Pastor passes clearly and solemnly over the noise of arms, to remind his children that humble, trustful prayer is a source of grace and that supplications raised to the throne of God have never remained unheard. May this new, unanimous and solemn supplication asked for by the Pope—to hasten that prophetic day when all mankind will be consoled by the vision of the chaste embrace of justice and peace guided by the luminous star of faith and Christian life—find again in harmony between the earthly and heavenly countries the real prosperity of individuals and nations."

Congress, as that is required, to assist in the overthrow of Hitlerism and to bring back a state of peace and respect for international rights among nations. In all this there is no promise nor commitment to engage actively in any way, at any time, or at any place. The nation, however, will continue to prepare for a possible war, which war it looks upon as a last resort, to be engaged in only to protect its national honor and the security of the Western Hemisphere."

His Excellency stressed that the American "defense attitude" is "no less cleancut than its peace attitude," and concluded:

"This is our America: this is our native land. Here

we were born. Here we have spent our childhood, our youth. Here we have grown into manhood and womanhood. From the resources of America we gain our livelihood. Everything that we are we owe to America. Here, in our blessed soil, our mortal remains shall find their last resting place. And in return? In return, we shall love America, we shall live for America, we shall support her principles and policies, we shall defend her if she is attacked, we shall, God helping, lay down our very lives to protect her honor and security from aggression from whatever quarter it may come."



Bishop Gerow Lauds N. C. C. W.'s Work for Catholic Action

IN THE centuries following the early persecutions heresies and schisms led astray countless thousands of the flock of Christ. . . . Today, the powers of darkness are waging a war against her, more insidious, perhaps, than ever before. . . . Through a philosophy of materialism they would attack the very throne of the Almighty and would tear from the souls of God's children their very belief in God."

"Can we stand by idly, unconcernedly, while these hosts of Satan continue their work of destruction? And can we provide adequate means of meeting their planned and organized attacks if we remain disunited, disinterested, and unorganized? Never before in history has there been greater need of united and organized effort on the part of our people."

The organization of the laity under the call to Catholic Action of Pope Pius XI, he said, has a two-fold purpose, defensive and constructive. "Thanks be to God, our laity in this country has rallied to this call—not only to defend but also to build up the Church."

Bishop Gerow praised the work of the N. C. C. W. in Catholic Action. "Organizations that would foster a philosophy of materialism and atheism," His Excellency said, "use the radio, the platform, newspapers, books and personal contact in their effort to destroy the faith of God's children. If we are to meet such organized attacks it is only through *organization* that we will do so effectually."

In addition to tangible achievements in the interest of youth, of study clubs, of literature, of social service and other fields, the organization of the Catholic women of the United States "has accomplished many other things less tangible, less apparent, but none the less of the greatest importance to our Catholic life," Bishop Gerow said. In general it has served to build up the morale of our Catholic laity; and to build up and inflame within their hearts a burning desire to do something for the Church of Christ, to participate in the program outlined for them by the Hierarchy.



"Printed Filth Nation's Major Threat"—Bishop Noll

THERE is no influence in America so pernicious to both faith and morals as the flood of printed filth, and a real crusade, country-wide with active units in every community, is needed to overcome it," the Most Rev. John F. Noll, Bishop of Fort Wayne, told the

session on Libraries and Literature at the Springfield Midwest Regional Conference of the National Council of Catholic Women.

"If the welfare of the nation depends primarily on the moral sense and the virtuous living of its citizens,

then those things calculated to destroy that moral sense are the nation's outstanding peril," Bishop Noll said. "Since a moral sense is not innate, it must be cultivated. It is not being cultivated through the public school system in the hearts of 30,000,000 of the nation's future citizens. Since the previous 30,-

000,000, similarly neglected, and now ranging between 18 and 30 years of age, are the principal patrons of salacious magazines and books, I leave it to you to determine the sort of polluted society of which your children will be a part unless the traffic in lewdness is checked."

Bishops' Committee Aids United China Relief

THE Bishops' Relief Committee has just donated \$10,000 to United China Relief, which was transmitted to James G. Blaine, national chairman of the committee, by Archbishop Francis J. Spellman of New York and secretary of the Administrative Board of the National Catholic Welfare Conference.

In a personal letter to Mr. Blaine, Archbishop Spellman urged that Catholics continue to uphold their long tradition of Christian charity by "contributing to the afflicted of other lands."

"In the instance of this great and moving appeal for United China Relief," he said, "the Administrative Board of the Bishops' Relief Committee has given me the honor and the happiness of making an additional contribution in the name of the Catholics of the United States of ten thousand dollars, which I herewith transmit." A total of \$1,885,547.17 has been collected to date.

Extension Society Raises \$1,000,000 for the Missions

MORE than \$1,000,000 was received and expended in its various missionary works by the Catholic Church Extension Society in the fiscal year ended September 30, a preview of the Society's thirty-sixth annual report, just made public, reveals. The information was released in anticipation of the annual meeting of the Society to be held in Chicago on Tuesday, November 18.

Among the missionary works included were the building of 125 chapels, assisting missionary Bishops with funds totaling more than \$50,000 for the education of indigent students for the priesthood, subsidies to priests in poor mission districts of monthly grants of \$25 each, and the dispensing of 200,000 Mass intentions.

Most Reverend Samuel A. Stritch is chancellor and Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago, president of the Society. The Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, is vice chancellor.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1941

- 1—ASSOCIATION OF CATHOLIC TRADE UNIONISTS—second annual convention, New York City, N. Y.
- 20-21—NATIONAL CATHOLIC EVIDENCE CONFERENCE—national convention, Washington, D. C.
- 21-23—SPRINGFIELD, ILL., REGIONAL CONFERENCE OF THE NATIONAL COUNCIL OF CATHOLIC WOMEN—Springfield, Ill.
- 30-Oct. 1—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional meeting, San Francisco, Calif.

October, 1941

- 4-7—CONFRATERNITY OF CHRISTIAN DOCTRINE—Diocese of Mobile, Regional Congress, Birmingham, Ala.
- 5—CONGRESS FOR COLORED IN CONJUNCTION WITH REGIONAL CONFERENCE OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, Birmingham, Ala.
- 4-8—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—19th annual convention, Jefferson City, Mo.
- 6-10—SECOND NATIONAL LITURGICAL CONGRESS, St. Paul, Minn. (Originally set for October 20-25.)
- 11-12—CATHOLIC ART ASSOCIATION—fifth national conference, Milwaukee, Wis. (Originally set for October 18-19.)
- 11-13—THIRD ORDER SECULAR (FRANCISCAN)—fifth quinquennial national congress, Pittsburgh, Pa.
- 11-13—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—fourth annual congress, Providence, R. I.
- 11-13—CONFRATERNITY OF CHRISTIAN DOCTRINE—Province of Baltimore, Regional Congress, Savannah, Ga. (Originally scheduled for May 4-6)

12-13—GOLDEN JUBILEE OF THE DIOCESE OF SALT LAKE, Salt Lake City, Utah.

19-22—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—27th national convention, Houston, Texas.

22—CONSECRATION OF THE MOST REV. LAURENCE J. FITZSIMON AS BISHOP OF AMARILLO, San Antonio, Tex.

28-29—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional meeting, Pittsburgh, Pa.

28-30—SCOUT CHAPLAINS CONFERENCE, Oklahoma City, Okla.

November, 1941

2-8—NATIONAL CATHOLIC BOOK WEEK—second gathering sponsored by the Catholic Library Association, Boston, Mass.

8—STUDENT PEACE FEDERATION—Lake Erie Regional meeting, Niagara, N. Y.

11-12—SULPICIANS' TERCENTENARY CELEBRATION, Baltimore, Md.

12-14—Annual Meeting of the Archbishops and Bishops of the United States, Washington, D. C.

15-18—CONFRATERNITY OF CHRISTIAN DOCTRINE, Seventh National Congress, Philadelphia, Pa.

18—CATHOLIC CHURCH EXTENSION SOCIETY—36th annual meeting, Chicago, Ill.

December, 1941

1-2—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional meeting, Harrisburg, Pa.

January, 1942

30-31 and Feb. 1—CATHOLIC THEATER CONFERENCE—mid-west regional meeting, Dubuque, Iowa.

NATIONAL CATHOLIC BOOK WEEK— ITS PROGRAM *and* OBJECTIVES

By
Charles L. Higgins
National Chairman

HEREWITH is presented an outline of Catholic Book Week: what it is: what it is trying to do: how it works. Experience of the past two years seems to indicate that there is a need for this project. In these times especially there is a need for sound thought induced by sound reading. There is the need for recreational reading. Through the medium of Catholic Book Week, which aims at attracting Catholics into their libraries and there pointing out what books they can read and enjoy, it would seem that the Catholic Library Association is doing its part in the apostolate of Catholic Action.

SPONSORED by the Catholic Library Association, National Catholic Book Week will have its second annual renewal this year during the week of November 2-8. The project represents the first organized, systematized attempt, on a national scale, to direct the attention of the Catholic man-in-the-street to his heritage in literature. Catholic Book Week is devoted wholly to this individual. For it is quite evident to those in charge of the project that this man-in-the-street is the one who needs reader guidance. Originated and sponsored by a group of professional librarians, the project is totally free of any commercial aspect. Catholic Book Week is not an attempt to sell books; it is a promotional drive to get the ordinary Catholic into his local public or private library, and there point out the fine, enjoyable reading present on the shelves of every library today.

Perhaps the most difficult task confronting those who work with books is to convince people that the citizen of a modern state need not be rich, nor possess a well-stocked private library to be well read. Despite the prevalence, the universality, of municipal free lending libraries, the ubiquitousness of private lending libraries, and despite the many other factors entering into the ever-widening availability of good reading, Catholics especially are apt to believe that they must buy books, if they are to keep up with current literature. Whatever the cause for this belief (and it is rooted in the past), there is no longer any validity in the statement. It is true, however, that this belief, coupled with the financial inability of the Catholic man-in-the-street to buy more than a few books each year, is one of the fundamental reasons why most Catholics do not read current literature. Catholic Book Week aims to correct this situation. By the use of modern publicity in all its forms, this project points out to Catholics that proper use of the local public and private libraries will reveal a repository of sound reading matter which is both pleasurable and instructive.

IT IS the purpose of this article to point out what means of publicity are employed in the project: how the project is organized: how a Catholic Book Week is conducted in a specific area. It is hoped that in this way, the Chairman may attract the attention of groups

and individuals who are willing to enter this field of Catholic Action in their own Diocese.

The National Committee of the Catholic Library Association which directs this project is confronted with three major tasks:

- 1—it must organize Local Committees in each Diocese to take charge of the project locally and work in harmony and cooperation with the National Committee.
- 2—it must establish an Editorial Board composed of literary specialists, whose task it is to compile and publish a bibliography of Catholic literature for national distribution during Catholic Book Week.
- 3—it must organize and plan publicity in the national Catholic press, both the weekly and monthly field.

THE first consideration, as noted above, has to do with the establishment of so-called Local Committees. When the idea of a National Catholic Book Week was under consideration by the officers of the Catholic Library Association, it was quickly recognized that the Association did not have the resources nor the facilities to attempt supervision of the project in each locality of the country. Beyond that, it was strongly felt that the response to the idea would be more vital if control of the project in each Diocese could be vested in a group recruited from the Diocese. It was therefore decided to call upon the Local Units of the Association to assume direction in their own area, and then to solicit the establishment of Local Committees in Dioceses where the Association did not have a local unit. It can be said, as the project goes into its second year, that this plan has worked out admirably. No single instance of lack of cooperation between the National and the Local Committees has yet occurred. In all cases, the Local Committees have proven admirable allies, and energetic co-workers.

The following paragraphs set forth methods of procedure which such Local Committees have found most useful in organizing and directing the project in their own areas. It was established as a principle at the outset that any group wishing to assume control of this project in a particular Diocese is free to do so, provided the following step is taken. The leader of the group must first approach the Diocesan authorities of their own area, and secure the proper credentials. If it so happens that there is a group already in the field,

the proper course is collaboration with the already authorized group. There is sufficient work for all. But if the field is open, the group must secure authorization to do this work. The question of authority being determined, the next step is to write to the National Chairman, informing him of the existence of the group, its source of authority, and the area of operations.

WHEN the Local Committee has received ecclesiastical approval, and determined upon the area it will cover, the Committee should survey the possibilities for action, always keeping in mind the limitations of its area from a point of view of resources and the like. Generally speaking, most Committees in a given section will discover that the work of promotion can profitably be divided into three main, and several subsidiary fields. The main ones are:

- 1—work with schools.
- 2—work with parish churches.
- 3—work with the local libraries and institutions.

Since there are many methods whereby each of these fields can be exploited, the Local Committee will probably divide itself along functional lines with each section specializing in a particular form of work.

There should be one group of Local Committee devoted entirely to *work with schools*, both public and private. To do this effectively, the good-will and co-operation of public and parochial school authorities should be secured. Indeed it would be wise to have some members of the local teaching profession on the Local Committee. Possibilities for action in this sphere are innumerable. Special classroom and assembly hall exhibits must be arranged. If there are libraries in the schools, that fact should be considered. Displays in the school may consist of books (both old and new), book-jackets, portraits of authors, literary journals, special posters and the like. Lectures for the week should be planned. Special events, such as plays, pageants or debates can be encouraged. These are but a few of the functions which must be planned in connection with the schools. They will require weeks of careful planning in close collaboration with the school authorities.

ANOTHER section of the Local Committee should devote its time to *work with the parish churches*. This will involve at least one personal call upon each pastor, in order that he may understand the purpose of the project, and also that he may realize that the group is working under Diocesan authorization. The best procedure is to secure the services of one curate in each parish to help the committee. If this is done, the committee will benefit by arranging for special announcements from the pulpit during the Sunday Masses on the opening day of Catholic Book Week. By such announcements from the pulpit, Catholic Book Week acquires a special significance in each parish. With

the cooperation of the pastor, it becomes a much simpler matter to work with the parish library, the parish reading club, and the parish spiritual organizations. This is a most important field. Oftentimes, the measure of local success will be determined by the degree of collaboration between Local Committee and the parish churches.

The final main field of action is *work with the local libraries*. It should be kept in mind here that the purpose of Catholic Book Week is to get Catholics into their libraries. Public, private libraries will cooperate if properly approached and the facts of the program pointed out. In this connection it should be borne clearly in mind that the project is not an attempt to sell books. Neither is it a crusade nor a missionary venture. Especially in dealing with public libraries, it should be remembered that the Local Committee is seeking the aid of the librarian. Since the modern public librarian is always on the lookout for means of attracting more people into the library, he or she will scarcely question the value of an authoritative, well-managed project, which will help further the use of the public library. It will be recognized as a means of making the library better known and more widely used. Local Committees have had great success with public libraries in the past. Special exhibitions were arranged. Posters were made up. Lectures and debates were held in the library lecture hall.

THIS method of procedure can also be applied to private libraries of the community. Perhaps the best method is to consider that the Local Committee, in doing these things, is helping the libraries serve more fully one part of their public.

These are three of the fields of activity for the Local Committee. There are others just as important. The Local Committee must plan its publicity in the local press and radio well in advance. The books to be featured in displays must be determined upon. Speakers at lectures are to be invited long before the actual date. Requisitions of books, book-jackets, posters, and other materials should be made of publisher or bookseller in good season. These and a thousand other activities, all provided for, go into the composition of a successful Catholic Book Week. It all involves a great amount of hard work: but experience has shown that the reward of a successful Catholic Book Week is more than ample for the work involved.

Now all this local activity has but one purpose: that of introducing Catholics to the literature of their own tradition. It is not enough to sing the praises of Catholic literature. Concrete recommendations must be made: these recommendations must be suitable to the average Catholic. He must be shown that there are thousands of sound, enjoyable books in his own community or he will soon lose interest. It is no longer

(Continued on page 10)

The INDIVIDUAL *and* *The* DEFENSE PROGRAM

By

John A. O'Leary, Staff Member, N. C.
W. C. Legal Department

A Brief Survey of How the Government's Defense Program Affects the People of the United States Generally and the Institutions of the Catholic Church in Particular

THE people of the United States are beginning to discover what the National Defense Program means to each of them personally.

In the beginning the impact of the National Defense Program upon the industrial and social set-up of the country seems to have been foreseen only vaguely by the people. Although they assented to the undertaking of the job, they seemed unaware of what it meant in terms of their own lives and fortunes. Slogans such as "All out for National Defense" were heard far and wide, and "Keep 'em Flying" signs were visible everywhere. Yet people seemed not to realize that there was going to be more to it than that; the plain fact that sacrifice and hardship would necessarily accompany such a program did not seem to sink in.

Warnings of the President

Repeated warnings of the President that the people had to become awake to the situation and translate the need of the country into action on their parts were followed by governmental action. It became incumbent upon the Government to commandeer and make potent the resources of the country. Both men and materials had to be moulded into a coherent expression, and into a practical actual expression, of the nation's will to defend Democracy. The agent of the people, the people's government, had to assume the job of making the people discharge the task they had taken upon themselves.

When compulsory military service became a fact, the program had begun to make itself felt in terms of the lives of individuals. The program had begun to reach down into the homes of the people. Parents saw their sons leave home, to return in uniforms.

Reductions in Exemptions a Shock

The birth of the Tax Bill concretized further the terms of the task. The people had known such a program would cost money, that the bill would be large, and would have to be paid. Yet the reduction in personal exemptions for both single and married persons was a shock, as was the imposition of the sur-tax on incomes from zero to four thousand dollars, tax paid, of course, in addition to the normal tax formerly paid in those brackets. The program had begun to reach the pocketbooks of the people. When

dollar and cents payments are made next March, the realization will be greater, more acute.

A further awakening was in store for the people when they discovered that the United States could not make available certain commodities in sufficient quantity to supply both the demands of National Defense and at the same time the needs of ordinary civilian supply. This being so, it followed from the premise that National Defense comes first that such commodities would be made available to enterprises manufacturing articles necessary to defense before they would be made available to enterprises making things for needs other than defense. Once again the program reached down to touch the individual citizen. The business man discovered that the Government controlled his supply of raw materials and necessary ingredients. This took the form of the priorities allocation system.

When an enterprise exhausts its supply of a given scarce commodity and turns to its supplier for replenishing, the supplier demands that he be shown the enterprise's priority rating, for he cannot dispense any quantity of the commodity unless he is shown such a rating. To secure such a rating, the enterprise must make out an application on the far-famed PD-1 form, stating the nature of the need and its relation to national defense.

Ratings of Office of Production Management

The Office of Production Management in Washington passes upon each such application, and accords the enterprise a rating in accordance with the relation of that enterprise to that which comes first—National Defense. "A-ratings" are accorded applications for priority materials by enterprises which have satisfactorily shown that they need such materials to fulfill projects and undertakings vitally necessary to national defense. "B-ratings" are accorded applications requiring materials to fulfill projects and undertakings not vitally necessary to national defense. If a supplier of a priority commodity has orders from both "A-rating" enterprises and "B-rating" enterprises, it is mandatory upon him to fill all "A-rating" orders, before he can supply "B-ratings."

The handwriting on the wall should be plain. If a given enterprise is engaged in making articles not used in the defense program, but composed of priority

materials, the enterprise will not be able to obtain further materials unless its supplier has first satisfied all "A-rating" orders on hand. If "A-rating" orders exhaust the supply of the commodity, the non-defense enterprise cannot obtain the raw material necessary to make its product. It will have to close up.

Alarming Effect on Small Business

The effect upon "Small Business" is alarming. Naturally, the Government placed its orders for the defense program where they would and could be filled at once. "Big Business" bid lower, was better able to handle quantity production, was faster, and, in general, stood in a superior position to get Government contracts. In possession of the contracts it had prime claim on "A-ratings." The huge demand resulting exhausts supplies available. "Little Business," with no defense rating, is unable to obtain materials.

The problem has been brought to the attention of the President by the governors of several states. The United States Senate has constituted a special committee under the chairmanship of Senator James E. Murray to investigate the problem. A Division of Contract Distribution has been set up to deal with the situation.

In general, it comes down to the fact that people lack the conviction that it is necessary to lose their businesses to further the defense program. They know if it becomes necessary, they will be forced to surrender private interest to public good. But they will not be content to be forced out of business when others make fortunes in defense work. Somehow, the system of priority allocation will have to take this matter into consideration.

The people of the United States are learning by experience that the Defense Program of their Govern-

ment claims full priority on their persons, their pocket-books and their enterprises.

Activities of Church Seriously Affected

The activities of the Catholic Church have not gone unaffected by the program. The management of hospitals, schools, churches and cemeteries as well as institutions for the care of the aged and infirm have felt the pinch of the priority allocations, both in the field of construction and expansion of their facilities and in the day to day maintenance and operation of their undertakings. It is significant that the priorities system has recognized the especial part played by hospitals in administering to the physical needs of the people and the necessary relation of that function to National Defense. It is obvious that provision must be made for the continued administration by our churches and institutions to the spiritual needs of the people.

Furthermore, in the field of taxation, consideration heretofore accorded religious, charitable and educational institutions in the form of exemption from the necessity of paying admissions taxes was terminated by the Congress, an action protested by the N. C. W. C. when the bill was being considered. The search for revenues resulted in the curtailment of exemptions wherever at all possible. The Congress felt that the benefit accruing to religious, charitable and educational institutions by reason of their exemptions from admissions taxation did not balance the loss to government of the revenues involved and the administrative expense incident to such exemptions.

The Selective Service Act did recognize the essentially necessary function played by the ministry in any program to defend democracy and, consequently, accorded an exempt status to ministers of religion.

NATIONAL CATHOLIC BOOK WEEK—ITS PROGRAM AND OBJECTIVES

(Continued from page 8)

enough to tell Catholics what they cannot read: it is necessary to point out what they would like to read. With this thought in mind the National Committee has secured the services of many outstanding men and women in the field of literature to compile an authoritative guide to reading matter which Catholics can use for both pleasure and instruction. Some of the greatest names in Catholic literature today have helped in this compilation. The result is a "READING LIST FOR CATHOLICS" (America Press: 1940: 25c) which lists almost 700 of the most popular titles published in all subjects. This list is particularly valuable because each title carries a note which describes and critically evaluates it. The "READING LIST . . ." was compiled especially for that "average Catholic" who until now has had no such nationally accepted guide. Since its appearance in 1940 in connection with the first National Catholic Book Week, it has been adopted by libraries for the use of the public, and has enjoyed wide favor. Its enthusiastic acceptance demonstrated the primary concept of the National Committee: that Catholics needed and would use a guide of this nature. In connection with National Catholic Book Week in 1941, "A SUPPLEMENT TO THE READING LIST FOR CATHOLICS" will be issued. This will also be compiled by authorities, and will be ready in

late October. It will be available at most Catholic bookstores, and will be published by the Catholic Library Association, P. O. Box 346, Scranton, Pennsylvania. (15c.)

San Francisco Archdiocese Sponsors Regional Meeting of C. C. I. P.

UNDER the sponsorship of the Most Reverend John J. Mitty, Archbishop of San Francisco, a regional meeting of the Catholic Conference on Industrial Problems was held in the Civic Auditorium, San Francisco, on September 30 and October 1, to commemorate the anniversary of the two great encyclicals on labor. Cooperating in the undertaking were the Catholic Men of the Archdiocese of San Francisco and the San Francisco Archdiocesan Council of Catholic Women. Preliminary arrangements for the meeting were made by Miss Linna E. Bresette, field representative of the Social Action Department, N. C. W. C. Among other speakers on the program was Reverend John M. Hayes, assistant director, N. C. W. C. Social Action Department.

A report of this Conference will appear in CATHOLIC ACTION next month.

BULWARKS of DEMOCRACY

1941-42 Series of Study Club Discussions and Outlines

II. FUNDAMENTALS OF CATHOLIC EDUCATION

PRESENTED herewith is the second in the National Catholic Welfare Conference Study Club Committee's 1941-42 series of outlines, as announced on page 32 of the August issue of *CATHOLIC ACTION*. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States and the motives that impelled their activities.

Part I of each outline will present a brief account of some outstanding contribution in the field covered by the particular outline—"Education," "Press," "Family Life," "Social Justice," "International Relations," "Unity in Work for God and Country," and "Christian Brotherhood."

1. THE FREEDOM TO TEACH

ROBERT T. MEYER is not a Catholic. In 1919 he was a teacher in a Lutheran parochial school in a little town in Nebraska, and very few Catholics, even in his own state, have ever heard of him. Because of Robert T. Meyer, however, the millions of other Catholics here in our United States are enjoying a freedom of education they might not otherwise have had.

There are known now, a little better than in 1919, two theories of educational control. One theory is that the State, and the State alone, has the right to determine the kind of education its citizens shall receive. The other theory, the one of Catholic doctrine, is that the family has the right to decide the kind of education its children shall be given, and that the State has the right to interfere with the exercise of the family's right only when the family fails to do justice to its children as human beings. These are the two theories which are today battling each other in the minds of men as on the battlefields of Europe.

Encroachment on Parental Rights

Even in our own nation the theories have come into conflict. The basic idea of all compulsory school laws is that of State control. Even though it is for the benefit of some children, such a law is none the less an encroachment upon the natural rights of parents. Because these laws do not require, as they might logically have done from their premise of State right to control education, attendance of children in State schools, no general opposition was aroused. When, though, a State set out to say what should or should not be taught in private and parochial as well as in public schools, the issue was clear-cut.

Robert T. Meyer was teaching in a little Lutheran country school at Zion Corners, Nebraska, when the Nebraska legislature passed the Siman law in 1919. The Siman law provided that no language other than English should be taught or used in any grade below the ninth in any private, denominational, parochial or public school of the State. On its face, it merely

restricted a course of study. Actually, it struck at the root of all freedom of education in that it took away from the family the right to say what its children should be taught. If the Siman act held, then the State of Nebraska or any other State could say what children should be taught in any and all schools. It would be only a step from the prohibition of foreign languages to the prohibition of any form of religious teaching.

Both Catholics and Lutherans of Nebraska realized how the law menaced them. They took steps to procure its annulment, but the process was long. While it was in progress the law went into operation at Zion Corners.

Stage Set at Zion Corners

Zion Corners is a little German settlement on the prairies. It has a high-spired church, a pastor's house, a school-teacher's house, and the Lutheran school. Men who had come to this land in the hope of religious as well as of political freedom were sending their children to that school. Robert T. Meyer was teaching them.

On a summer day in 1920 Meyer was conducting an extra-curricular Bible class in the German language. He was doing this at recess under the impression that he could give this instruction if he held the classes outside the regular school hours. He was telling to twelve little children the story of Joseph and his brethren.

A shadow fell across the floor of the school room. Looking up, Meyer saw near the doorway the district attorney of the county. The man paused, giving him a chance to shift from German to English. "I knew," Meyer said afterward, "that if I changed he would say nothing, do nothing. If I continued in German he would have me arrested. I told myself I must not flinch. And I did not flinch."

"Why didn't you?" some asked him.

"It was my duty to stand firm," he said. "I am not a pastor, but I am a teacher, and I have the same duty to uphold my religion. I was doing that."

Arthur Mullen's Brilliant Defense

He did not flinch, even though he was arrested, fined and taken to jail. Men offered to pay his fine but he refused to allow them. His case, taken finally to the Supreme Court of the United States by the late Arthur F. Mullen of Nebraska, constituted the core of the famous Freedom of Education cases which assured the right of private schools to teach any subject not subversive of public morality. Decided in 1923, they were the precursors of the better-known Oregon School Cases, and made the precedent on which the latter was won.

For, in the decision of the Meyer case, which Mullen pleaded not on the First but on the Fourteenth Amendment to the Constitution, the Supreme Court handed down this dictum, one of the broadest instruments of freedom ever given a people:

"While the court has not attempted to define with exactness the liberty thus guaranteed, the term has received much consideration and some of the included things have been definitely stated. Without doubt, it

denotes not only freedom from bodily restraint but also the right of the individual to contract, to engage in any of the common occupations of life, to acquire useful knowledge, to marry, establish a home and bring up children, to worship God according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men."

U. S. Supreme Court's Epochal Decision

The Supreme Court in rendering its decision in the Oregon School Cases referred to the doctrine of the Meyer v. Nebraska Case when it proclaimed: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. *The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.*"

2. THE MEANING OF CATHOLIC EDUCATION

WHEN a child appears in a Catholic school for the first time and learns the answer to the question: "Who made us?" that child takes his first step in acquiring the rudiment of a Catholic education.

The child may have come from a Catholic home where he has received the necessary preparation for entrance to a Catholic school; or he may have been entered from a non-Catholic home, such as from a southern diocese which recently reported that forty-five per cent of the pupils in Catholic schools in that diocese come from non-Catholic homes.

Pope Pius XI Defines True Curriculum

In either case, the child receives systematic religious education. However, religious knowledge is not isolated from other knowledge, but is the integrating element in the curriculum. This was expressed by Pope Pius XI in his Encyclical on "Christian Education of Youth" as follows: "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and text-books in every branch, be regulated by the Christian spirit, under the direction and material supervision of the Church; so that Religion may be in very truth the foundation of the youth's entire training."

Without doing pietistic violence to any discipline, all disciplines are presented in their relation to God and religion. At the same time, the atmosphere of the school and the spirit of the teaching speak the things of Christ.

Extent of Catholic School System

The child, if he is fortunate enough to complete his educational course under Catholic auspices, will re-

ceive eventually the benefits of a religious education that will include elementary, secondary, college, university and perhaps seminary training in a school system that now includes 10,500 schools with an enrollment of 2,600,300 students.

This system of education that makes such opportunities possible was established here in the United States through the sacrifices of Catholic people under the direction of their Bishops. In effect, this great project is a glorious contribution that Catholics are making to the welfare of their country. Financially it represents a stupendous saving to the commonwealth. Catholics contribute their share to the support of public instruction; meanwhile they provide their own schools.

However, the real contribution of the Catholic school to American democracy is something more precious than money. It is something that enters into the very warp and woof of our national life and insures the perpetuation of our most cherished institutions. By giving a religious education the Catholic school is keeping within the American tradition and carrying on in the spirit of those who laid the foundations of our national life.

Nation's First Schools Were Religious

It should be borne in mind that, throughout the Colonial Period and for a full half century after the promulgation of the Federal Constitution, all elementary schools in America were administered by the several churches.

Catholic education makes for the development of that sound individualism which is the cornerstone of democracy. This is because it insists upon the sacred

character of human personality. Belief in an immortal soul, redeemed by the blood of Jesus Christ and destined for eternal union with God, must produce a respect for the human race that could never be the fruit of materialistic philosophy and behaviouristic psychology. One's sense of responsibility towards

one's fellow man takes on a new significance when one recalls the words of the Saviour: "Whatsoever you do to the least of my brethren you do unto me." One's own sense of self-respect, the guardian of fundamental rights is strengthened when one ponders over the text—"Ye are gods and sons of the Most High."

3. THE PRESERVATION OF CATHOLIC EDUCATION

WHEN the Department of Education of the National Catholic Welfare Conference was established in 1919 its first executive committee included such prominent Catholic educators as Most Rev. Thomas J. Shahan, Most Rev. John B. Peterson, Most Rev. Francis W. Howard, Most Rev. James H. Ryan, Rt. Rev. Edward A. Pace, Very Rev. Francis A. Walsh, O.S.B., Very Rev. John F. Fenlon, S.S., Rt. Rev. Msgr. John J. Burke, C.S.P., and the Revs. J. A. Burns, C.S.C., Albert C. Fox, S.J., R. H. Tierney, S.J., John J. Wynne, S.J., Francis T. Moran, John P. Chidwick, John A. Dillon, Joseph Smith, John A. Waldron, S.M., and Brother Philip.

Report of Catholic Educational Leaders

The report of this committee included the following statement:

"The system of education built up by the sacrifices of our Catholic people and educators, under the direction of our bishops, is a precious inheritance which we have received from the past. The favorable condition of the Church in our country is due to our Catholic system of education and, under Providence, it is an essential means on which we must depend to preserve the Catholic faith and to hand it on to those who will come after us. The preservation of the faith of our own people is for us the obligation of transcendent concern. We respectfully ask that the importance of this dominant interest be emphasized to pastors, people, and educators, and that everything necessary be done to safeguard the same, to stimulate, encourage, and promote its activities, and to secure harmonious and united action of all who are concerned with the work."

For several years it has been the practice of CATHOLIC ACTION to reprint a list of suggestions prepared by the N. C. W. C. Study Club Committee on how to serve the cause of Catholic education. Ten definite and practical ways of advancing the interests of the Church in this particular field are given as follows:

How to Aid Catholic Education

(1) Understanding and acceptance of the general principles and purposes of Catholic Education; (2) Observance of the law of the Church respecting education; (3) Knowledge of the organization and administration of the Catholic school system; (4) Thorough acquaintance with the parish school; (5) Knowledge of the nature and objects of our national educational agencies; (6) Upholding the Americanism of the

Catholic school; (7) Appreciation of the need and value of Catholic higher education; (8) Vigilant opposition to dangerous school legislation; (9) Obtaining greater financial support for Catholic schools; (10) Participation in the actual work of education.

QUESTIONS

1. For what reasons has the Catholic Church established a separate system of schools?
2. Why does religious education prepare one for a full and complete citizenship?
3. When were the first Catholic schools established in the United States?
4. Name some of the ways in which Catholic education is helping the nation.
5. Explain how the teaching of the Church in regard to educational rights and duties is in harmony with our traditional democratic principles.
6. Show that the Catholic attitude toward religion as a part of education was characteristic of other religious groups as well.
7. What was the significance of the Meyer v. Nebraska case?
8. State briefly the history of the Oregon School Cases.
9. Cite ways in which the Catholic school system may be served in your community.
10. What is the estimated amount of money that Catholic schools are annually saving the taxpayers of the nation?

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BUILDING CIVILIAN MORALE

AMERICAN EDUCATION WEEK PROGRAM, NOVEMBER 9 TO 15, 1941

The N. C. W. C. Department of Education is preparing for distribution early during October an American Education Week Program for Catholic Schools with the theme: "Building Civilian Morale."

The program for Catholic schools will emphasize the Catholic contribution to civilian morale.

Copies of this program will be mailed to all Catholic schools in the United States.

Study clubs and interested individuals may secure copies by writing to the N. C. W. C. Department of Education, 1312 Massachusetts Avenue, N.W., Washington, D. C.



"A LITTLE CHILD SHALL LEAD THEM"

A Story of
Buffalo's Family and
Home Committee

By Roselyn K. Kelly, Chairman

THE preservation and restoration of the Christian ideal in marriage and family life is a matter of supreme importance to Church and Country. It is the theme of Encyclicals and of Papal allocutions, echoed and reiterated by the Hierarchy in every country. We are constantly reminded of the paganistic influences that seek to undermine and destroy this Christian ideal. It is well to know them. Far more vital, however, is the positive approach to the problem, the building up of a full appreciation of the Sacrament of Matrimony, of the obligations and duties of parenthood. This is peculiarly the function of the Church and, consequently, the Catholic approach.

THE following article tells of a constructive plan, initiated in the Diocese of Buffalo. According to this plan, experienced Catholic mothers, whose children no longer need their constant attention, are commissioned by the Bishop (Most Rev. John A. Duffy) to act for him as "the guides, philosophers and friends" of the new mothers in the Diocese. The story of this work, as told by its chairman, Roselyn K. Kelly (Mrs. J. Edmund Kelly), shows the plan to be workable, BECAUSE IT WORKS. Mrs. Kelly's previous experience as a home, friendly visitor and her long service as chairman of the Volunteer Bureau of the Catholic Charities of Buffalo was excellent preparation for carrying on this new project and made her the logical selection as its chairman and leader.

BABIES! BABIES! On every street and avenue leading to St. Joseph's Cathedral, there were babies—babies in the arms of father or mother, babies in baby carriages, babies in go-carts, babies brought in autos.

Slowly but surely, fifteen hundred babies, ranging from one to sixteen months in age, entered the Cathedral, filled the great center aisle and overflowed into the side aisles. They were accompanied by both parents, in most cases, for the dainty invitation, personally delivered to them, read: "The Bishop's Committee for Christian Home and Family invites you and your Father and Mother to be present at St. Joseph's Cathedral, Sunday afternoon, May 18th, to be dedicated to the Blessed Mother and to be blessed personally by our Most Reverend Bishop." The invitation admitted three.

This babies' May-day ceremony was the flowering of a little seed planted in the Christmas season of 1939, when the Committee for Christian Home and Family was initiated by the Most Reverend Bishop of the Diocese of Buffalo. Its emphasis is on the personal touch: the personal solicitude of the Shepherd of the diocese for the "lambs" of his flock, conveyed, personally, by Catholic mothers, of tried faith and experience, to mothers just embarking upon the high mission of motherhood.

Services Supplied by the Bishop's Messengers

These messengers of the Bishop visit each new mother in the Catholic hospitals and offer, to all who desire it, a regular service of aids for religious education, prepared and printed for the use of the Committee, and their own experience, as mothers, their failures and their successes, are freely offered to those who care to call upon it. An attractive leaflet, bound up with the Bishop's coat of arms, is given to the

new mother by her visitor, which explains fully the purpose, personnel and procedure of the Committee and she is asked if she cares to avail herself of its services. For, as the service of the Committee for Christian Home and Family is a service of volunteers, so, too, its acceptance is purely voluntary.

A psychologist was once asked, by the mother of a five-year-old, for advice on the formation of her child's character. He inquired the age of the child and, when told, he replied: "Madam, you should have come to me five years ago. It is too late now."

Because he does not wish the Catholic mothers in his diocese to be "too late," the Bishop's plan calls for the first contact to be made in the hospital, when the baby is entering the second week of life and the mother is beginning to regain her strength. This strength, the Bishop believes, may be directed toward the molding of her child's religious character from the moment she first holds her baby in her arms. With few exceptions, the plan has been gratefully welcomed by the mothers approached in the hospitals.

Once mother and baby are back home, the service begins with a friendly, informal: "Good afternoon, Mrs. X. I am a member of the Bishop's Committee for Christian Home and Family. The Bishop has sent me with a gift for your baby and his blessing for your household." The blessing is inscribed upon a card, bearing the episcopal coat of arms and a medal of the Blessed Mother for the baby to wear.

Unity in Faith and Common Experience of Motherhood

With this introduction, the doors of countless homes are thrown open to the Committee Visitors for a friendly follow-up every three months. On these occasions, friendship, growing out of unity in the Faith and the common experience of motherhood, is cemented and problems are discussed. Oftentimes the experi-

ence of the Visitor points out a desirable solution. But, should they prove to be of a complex nature, the Visitor may always secure for her young friend advice and a correct solution from the Moderator of the Committee.

Every visit brings with it fresh inspiration in the Christian ideal of marriage and family life and practical suggestions for the religious training of the child, especially adapted to its age. This is accomplished through a series of lovely four-page leaflets. Each leaflet carries a picture of Raphael's Madonna of the Chair and thoughts for the mother of a baby at three months, six months, nine months and so on. The delivery of these leaflets gives point and purpose to the visits, for it is inherent to the plan that they be delivered personally, never by mail.

It is the experience of the Committee that mothers welcome every opportunity afforded them of help in the responsible task of molding the character of that wee mite who is made to the image and likeness of God.

Result of a Challenge Forcefully Answered

One mother challenged her Visitor with the question: "How many children have you had?" "Seven," was the answer. The door was thrown wide open. "Come in, then. I was afraid you were the mother of one child coming to help me with my fourth."

For the hospital contacts bring the Committee in touch with the mothers of new-born babies, not necessarily their first born. And it is no uncommon occurrence to receive an enthusiastic welcome from a mother of six—seven—eight—yes and even of eleven and twelve children. One mother of twelve expressed just one regret: that she had not been able to give to her other eleven the benefits of such early religious training, as she would now be able to impart to her newest baby.

Large families hold no fear for these mothers. Their joy, in bringing another little soul into the world, knows no bounds. These mothers are most anxious to be enrolled in the Committee, in order that they may receive all the blessings and assistance which their Holy Mother Church holds for them in such abundance.

Non-Catholic Mothers and Mixed Marriages Offer Service Opportunities

The non-Catholic mother who has promised to bring up her child a Catholic finds in the Committee's service a great help in fulfilling her promise. The first contact is made at a time when the mother is in a confidential mood. Babies born of mixed marriages have been brought to baptism, which might have been delayed or neglected entirely. Marriages not blessed by the Church have been straightened out. In this, and many ways, has the work proved blessed. And it has grown and is growing.

From a small group of carefully selected, carefully prepared Catholic mothers, the membership of the

Committee Visitors has grown to one hundred, yet with no lowering of the standard set in the beginning. Each member of the Committee must be recommended by her pastor as an exemplar of Christian ideals in family life, before she is accepted for the work.

The work is distributed from a central office and is organized under a Chairman. The name, address and date of each baby's birth is on file, so that assignments may be made promptly and every mother and baby be assured of a mature and maternal friend. Twenty mothers with new babies are assigned to each Committee Visitor. As far as possible, the families entrusted to the Visitor are in the same section, in order to eliminate unnecessary traveling in the accomplishment of the personal visits. For, these are of obligation, once the Visitor has accepted a place in the Committee's service.

No expense is involved in this service. The only costs, that of the medal and publications, are covered by a diocesan fund: they are gifts from the Bishop as an expression of his pastoral love of the "little ones" of Christ, committed to his care and his concern that Christian mothers shall enjoy every help the Church can offer them, that they may fulfill nobly the noble task of educating their children in the Faith.

Service of Committee Members Purely Spiritual

The service rendered by the Committee members is a purely spiritual one. No financial aid is ever given by them. Nevertheless, as true friends, they cannot be indifferent to economic need and where this pressure is found to disturb the peace and progress of family life, they have recourse to the proper agencies, that necessary assistance may be secured.

There is no limit to the future harvest that may be reaped by this rapidly expanding service which invites and encourages parents to be in league with Heaven in the up-bringing of their children. To this, the parents assembled in St. Joseph's Cathedral on that radiant May Sunday, solemnly pledged themselves, in the following words: "To thee, O Virgin Mother of God and my Mother, I dedicate my child and I promise Thee, O Almighty God, Father, Son and Holy Ghost, to lead my child in the fear and love of Thee, so that, when all souls are gathered at Thy throne, mine may be among the heavenly host, adoring and loving Thee."

"Co-workers with God; Co-laborers with Christ"

"It is truer of you than of anyone else," the Bishop reminded them, "that you are the co-workers with God, the co-laborers with Jesus Christ."

The fifteen hundred babies were not mute spectators of the ceremony. They were heard as well as seen. Their lusty voices gave promise of future vigor and, as true children of the Church, they raised them, now

(Continued on page 35)

TRAINING COURSE of USO CLUB DIRECTORS

REPRESENTATIVES of the Army, Navy, Federal Security Agency, and the American Council of Education, as well as United Service Organizations met in panel discussions during a joint staff training conference and course for USO club directors recently held at the National Catholic School of Social Service.

Addressing men and women attending the joint sessions from September 3-5, Harper Sibley, president of the USO and former president of the U. S. Chamber of Commerce, declared that the spontaneous response to the USO throughout the nation had placed a tremendous responsibility on its respective agencies, "for complete and wholehearted cooperation."

ASSERTING that draftees are now undergoing an "unlearning process," Lt.-Col. Quincy Scott, the War Department's representative of the Morale Branch, explained that for the past twenty years a large proportion of the youth of this country have been exposed in home, church, and school to influences which inculcated the belief that war had been eliminated from the world and that an army was not necessary.

"Confronted with a war emergency," Colonel Scott pointed out, "they are now confused with a situation contrary to their earlier teachings and they are upset while undergoing an 'unlearning' process."

Discussing the respective roles which the Morale Branch and the private agencies, as represented by the USO, are playing in providing for the recreation and welfare of today's soldier, Colonel Scott indicated that

the Army Morale Branch realizes the work in communities adjacent to posts can be done most effectively by the private agencies and deeply appreciates their cooperation.

Speaking at the opening session on September 3 was the Rev. Dr. Howard J. Carroll, assistant general secretary of the National Catholic Welfare Conference, who led a discussion of the background and purposes of the National Catholic Community Service.

DESCRIBING the NCCS as the official Catholic agency for the coordination of all Catholic community, spiritual, recreational, and welfare activities arising out of the mobilization for national defense, Dr. Carroll declared it is primarily concerned with "seeing to it especially that the spiritual influences of their home communities follow the men and women who are serving their country in its hour of need, as members of its armed forces or employees of industrial concerns engaged in building the arsenal of democracy."

Paying tribute to the Federal Government for entrusting morale work outside of army posts to the private agencies, as represented by the USO, Dr. Carroll added:

"The Bishops deeply appreciate the confidence this invitation implies, the challenge it carries, and the cooperation it promotes."

From September 8-12 the training course devoted its sessions to discussions for the club directors only.

Inter-American Collaboration Aided by Efforts of N. C. C. W.

INTER-AMERICAN collaboration has become increasingly important in the affairs of the N. C. C. W., and it is with keen interest that the National Council notes the enthusiasm with which many diocesan units have accepted this new challenge. Reports from several councils during the past year show that Catholic women realize the need for cementing friendship between the Americas in order to impede alien and hostile influences, but this immediate objective did not obscure a far more important one, that of a long-range program of religious, cultural and commercial relations.

Members of the Berkeley Book Guild, San Francisco Archdiocesan Council, scheduled events during the past seasons which have led to interest in an effective committee on Inter-American Relations. Classes in Spanish, book reviews of current and recent Central and South American publications, and luncheons at which current events in Inter-American relations were discussed prepared, council members for a better understanding and appreciation of "south of the border" friends and their countries.

The Inter-American Relations Committee, of Alameda County, also San Francisco A. C. C. W., in their programs, have called on several persons of Spanish birth for first hand accounts of their native countries.

Lectures at meetings and a library survey in which the members made certain that books on the shelves represented a true picture of our Southern neighbors were other events listed in this report.

Mrs. Dora Erickson of San Francisco, formerly a teacher

of Spanish at the University of California, and very active in the work of her archdiocese, in a recent trip to the East, contacted many of these council groups to learn of their programs and to stimulate interest in the work.

At the May convention of the San Francisco Archdiocesan Council, the Pan American Committee chose "Pan American Night" for its report of the term's work. This report showed seven active classes in Spanish, a decidedly growing interest in Portuguese, eight study clubs, a hostess committee of Spanish speaking young girls, close cooperation by the archdiocesan paper, *The Monitor*, talks by natives of the other Republics, round table discussions, correspondence in Spanish with ladies of the other Americas; and for Pan American Day, lithographed cards of greeting in Spanish sent to the consuls, their wives and many persons in Mexico, Central and South America. Booklets entitled "Catholic Opportunities in Latin America," authorized by the chairman of the Pan American Committee, were distributed at the convention and sent to friends and newspapers across the border.

The most recent event of Inter-American interest has been Santa Barbara's annual Old Spanish Days Fiesta, August 6, 7, 8 and 9. Catholics naturally play an important part in these historical celebrations as they made so much history on the Pacific Coast two centuries ago.

Individuals and groups in the Buffalo and Cleveland diocese continue to make contributions to the N. C. C. W. program of inter-American relations, through translations, articles, study clubs, etc.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

ACCOUNT of Supposed Notes Exchanged by Pope, President Denied in Vatican City, U. S. . . . New Chapels for Service Men Increase Demands on Chaplains' Aid Group. . . . Pope's Life as Busy in Summer as in Winter This Year. . . . Vatican Advises of Safety of 35,000 in East Africa. . . . Solemn Ceremonies Mark Installment of Bishop Sweeney in Honolulu. . . . Fordham U. Honors Notables as Observance of Centenary Closes. . . . Pope Asks Prayers During October for Early End of War. . . . New Order of Justice, Peace and Charity Will be Built by Our Lord, Says Vice-President Wallace. . . . Myron C. Taylor Accorded Another Audience With Pope. . . .

CHRIST in Eucharist Honored by 175,000 at Outdoor Rally. . . . Duke of Kent Visits Historic Ursuline Convent in Quebec. . . . Apostolic Delegate Lauds Educational Influence of Fordham U. and Jesuits. . . . Mass Said First Time on Parliament Hill in Ottawa. . . . Audience Focuses Attention on Pope's Peace Efforts. . . . Liturgical Arts Society to Conduct Competition for N. C. W. C. Building Statue. . . . Rural Life Sessions to Study Problems of Farmers and Youth . . . Religious Instruction Manuals Revised by Confraternity. . . . Ontario Accepts Plan of Quintuplets' Father for Reunion of Family.

PROPOSED Federal Tax upon Benefit Programs for Admissions Opposed. . . . Overseas Division, N. C. W. C., to Place Bronze Tablet in New N. C. W. C. Building. . . . Holy Father Commends Specially N. C. C. W. Work for Youth. . . . War Department Approves Plan of Noting Soldiers' Religion on Service Record. . . . Chaplain Conducts Broadcasts from Prison. . . . National Laymen's Societies Enlist in NCCS Activities. . . . Groups in England Move to Extend Sword of Spirit Movement. . . . Busy Program Planned for Liturgical Week in St. Paul. . . . Ireland's Spiritual Campaign for Peace Strengthened by Success of Pilgrimages. . . .

YOUTH Groups Continue to Function in France. . . . Scots Laird, Editor, Received into Church. . . . Australia Notes Diamond Jubilee of St. Vincent de Paul Society. . . . Mission Prelate Has Saved 200 Aborigine Girls from Slavery. . . . Annual "All-Catholic" Awards to School Publications Announced. . . .

EIGHT Bishops at Blessing of Card. Hayes Memorial High School. . . . NCCS Workers Hear N. C. W. C. Described. . . . Youngstown Priest Named National Chaplain of Veterans of Foreign Wars. . . . Life of Missions Made Secure Through U. S. Catholics' Aid, Card. Fumasoni-Biondi States. . . . Bishops' Committee on Films Scores Showing of Sex Hygiene Pictures in Theaters. . . . Field Workers of NCCS Told Responsibilities in U. S. Defense Program. . . . Myron Taylor Calls Pope, President Two Symbols of Civilization at Its Best. . . . Over Half-Million Copies of Revised New Testament Sold. . . . Newly Ordained Priest Tenth Member of Family in Religious Life. . . . Card. Hinsley Defends Britain's Poland's Pacts With Soviet Russia. . . .

ICELAND'S Tiny Catholic Congregation is Swelled by Advent of U. S. Troops. . . . English Catholic Paper Urges Concordat Between Vatican, Soviet Russia. . . . Pope's Unceasing Prayer, Work for Peace Cited by Secular Writer. . . . Sinarchists' Plea for Mexican Unity Being Circulated. . . . Nuns to Operate Municipally-Owned Hospital in South. . . .

CATHOLIC Centennial Celebration Ends in Montana. . . . Apostolic Delegate Visits Italians Interned in U. S. . . . NCCS Staff Meetings Set as Women's Defense Institute Closes. . . . Diocesan Youth Directors Pledge Aid to NCCS. . . . Dutch Pastoral Reaffirms Ban Upon National Socialism, Communism. . . . N. C. C. M. Affiliates Provide Over 7,000 Pamphlets for Chaplains. . . . Lisbon Gets Report on Persecution of Slovenians by Germans. . . . World's First Auto Believed Invented by Canadian Priest. . . . Religious Fervor of French Prisoners Declared Surprise to Germans. . . . Noted German Catholic Emigrant Aid Group Reported Dissolved. . . .

PAPAL Delegate's Letter to Conference Called "Catholic Charter of Youth." . . . 1,000 Attend Order of Alhambra Convention. . . . N. C. C. W. President Pledges Council's Support to NCCS at Defense Institute. . . . Church's Notable Gain in Northwest Cited at Centenary. . . . Sodality Workers Told How They Can Aid in Scapular Distribution. . . . K. of C. Supreme Board Pledges U. S. Members to Support National Defense. . . .

The Executive Board of the Catholic Press Association will meet at Huntington, Ind., on October 23. Our Sunday Visitor, of which the Most Rev. John F. Noll, Bishop of Fort Wayne, is editor, will be host to the meeting.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; **MOST REV. JOHN B. PETERSON**, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; **MOST REV. FRANCIS J. SPELLMAN**, Archbishop of New York, secretary of the Administrative Board; **MOST REV. FRANCIS C. KELLEY**, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board and episcopal chairman of the Department of Lay Organizations; **MOST REV. JOHN GREGORY MURRAY**, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; **MOST REV. HUGH C. BOYLE**, Bishop of Pittsburgh, episcopal chairman of the Legal Department; **MOST REV. EDWIN V. O'HARA**, Bishop of Kansas City and episcopal chairman of the Social Action Department; **MOST REV. JOHN MARK GANNON**, Bishop of Erie, episcopal chairman of the Press Department; and the **MOST REV. JOHN A. DUFFY**, Bishop of Buffalo, episcopal chairman of the Department of Youth; and **MOST REV. JOHN T. MCNICHOLAS**, O.P., Archbishop of Cincinnati, member of the Board without portfolio.

Assistant Bishops, Administrative Board

MOST REV. EMMET M. WALSH, Bishop of Charleston; **MOST REV. RICHARD O. GEBOW**, Bishop of Natchez; **MOST REV. KARL J. ALTER**, Bishop of Toledo; **MOST REV. THOMAS K. GORMAN**, Bishop of Reno; **MOST REV. FRANCIS P. KEOUGH**, Bishop of Providence; **MOST REV. WALTER A. FOERY**, Bishop of Syracuse; **MOST REV. BARTHOLOMEW J. EUSTACE**, Bishop of Camden, and **MOST REV. CHARLES HUBERT LEBLOND**, Bishop of St. Joseph.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

REV. HOWARD J. CARROLL, S.T.D.,
Assistant General Secretary

CHARLES A. MOMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Nation-wide Contest to Decide Sculptor of "Christ, the Light of the World" Statue

THE statue of Christ, the Light of the World, which will occupy a niche in front of the facade of the new N. C. W. C. headquarters building in Washington, will be selected through a competition open to sculptors in the United States.

The Administrative Board of the National Catholic Welfare Conference has commissioned the Liturgical Arts Society of New York to conduct the contest. Those wishing to take part are requested to send photographs of executed work, a letter setting forth their particular qualifications and at least two letters of recommendation from persons competent to judge their abilities, to the Secretary of the Liturgical Arts Society, 300 Madison Avenue, New York, not later than October 31, 1941.

From these, entrants in the competition will be chosen

and they will receive a prospectus of the contest, including a plan and elevation of the location of the statue in the general composition; the number and value of the ten cash prizes, and the names of the five members of the jury. The niche in which the statue will stand will be fluted with shallow coves of limestone 30 inches wide and will rise unbroken from the terrace to the coping of the building. The new building was designed by Dr. Frederick V. Murphy, head of the School of Architecture at the Catholic University of America.

Archbishop Rummel's Summary of "Church and Social Order" Published

THE summary of "The Church and Social Order"—joint statement of the Archbishops and Bishops comprising the Administrative Board of the National Catholic Welfare Conference, issued on Ash Wednesday in 1940—which the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, gave at a meeting of the Catholic Conference on Industrial Problems held in New Orleans, April 8 and 9, 1940, has been published in pamphlet form by the Catholic Conference of the South.

In the summary, Archbishop Rummel points out that the Bishops' statement "very nicely" discusses "by way of introduction the right of the Church to speak in matters that so many regard as outside the domain of faith and morals." He adds that "inasmuch as the social question deals fundamentally with the rights and duties that exist between man and man, between one group of society and another, the conditions under which human intelligence and labor may be bought and sold and the effect these relationships have upon individual happiness and contentment as well as upon social peace and stability, it is clear that the question is eminently moral and belongs definitely within the domain of the teaching authority of the Church."

The Archbishop's review of the statement then discusses in turn the Hierarchy's teachings on "Ownership," "Property and Labor," "Security," "Wages," "Establishment of Social Order," and a "New Guild System."

Monsignor Ready Files Protest Against Imposing Tax on Admissions to Religious Programs

THE Administrative Board of the National Catholic Welfare Conference has expressed opposition to proposed legislation in the Congress of the United States which would drastically change the federal policy of taxation so as to impose taxes on admissions paid to programs conducted solely for the benefit of religious, educational and charitable enterprises.

In a letter to Senator Walter F. George, chairman of the Senate Committee on Finance, in the name of the Administrative Board, the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., stresses that religious, charitable and educational agencies "render a community service" and that the enactment of the Internal Revenue Bill (H. R. 5417) which would repeal Section 1701 of the Internal Revenue Code "would impose a burden upon agencies" rendering important contributions "to the promotion and preservation of national morale."

The letter also reminds that enactment of the bill "would constitute a departure by the Congress from a long and well-established policy of the United States Government."

Archbishop Rummel Summoned to White House To Discuss Refugee Problem with President

THE Most Rev. Joseph F. Rummel, Archbishop of New Orleans, accompanied by the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare

with the N. C. W. C.

Conference, attended a meeting at the White House last month of the President's Advisory Committee for Political Refugees. Archbishop Rummel, who is a member of the committee, is chairman of the Catholic Committee for Refugees.

The President had also summoned to the Executive Offices for the conference Attorney General Francis Biddle, Assistant Secretary of State Breckinridge Long, and Joseph E. Davies, former special assistant to the Secretary of State.

Members of the committee, besides Archbishop Rummel, are: Dr. James G. McDonald, chairman; George L. Warren, executive secretary; Dr. Samuel McCrea Cavert, secretary; Hamilton Fish Armstrong, Paul Baerwald, Prof. Joseph P. Chamberlain, Basil Harris, Louis Kenedy, James M. Speers and Rabbi Stephen S. Wise.

N. C. W. C. Officials Participate in Convention of Catholic Rural Life Conference

THE Most Rev. Edwin V. O'Hara, Bishop of Kansas City and episcopal chairman of the N. C. W. C. Department of Social Action, was the toastmaster of the symposium-luncheon which was one of the features of the nineteenth annual convention of the National Catholic Rural Life Conference held in Jefferson City, Mo., October 4-8.

Participating in the symposium were the Rt. Rev. Msgr. Matthew J. W. Smith, editor of the *Denver Register*, who spoke on "What Can the Catholic Weekly Do for Rural Life?"; Wheeler McMillen, editor-in-chief of *Farm Journal* and *Farmer's Wife*, Philadelphia; Kirk Fox, editor of *Successful Farming*, Des Moines; and C. V. Gregory, associate publisher of *Wallace's Farmer*, Des Moines, who discussed "What Can Churches Do for Rural Life?"

The Rev. Paul Tanner, assistant director of the N. C. W. C. Youth Department, participated in other sessions of the Conference.

New N. C. W. C. Pamphlet, "Vanishing Homesteads," Warns Against Development of Mechanized Farm Units

HOW the development of large mechanized farm units is looming as a threat to the homestead type of farm is described in "Vanishing Homesteads," the latest pamphlet in the Social Action Series, published by the National Catholic Welfare Conference.

The author of the pamphlet, the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, N. C. W. C., warns that the greatly expanded farm unit "is rapidly spelling the death-knell of great numbers of the traditional type of American farm and "can only result in fewer homesteads, fewer farm families, the waning of farming as a mode of living in America." He says the remedy which seems to hold out most promise is a cooperative ownership of farm machinery that will enable the small holders to compete on some basis of equality with the large mechanized units, but Dr. Schmiedeler does not predict success even for this effort.

Overseas Division, N. C. C. W., to Place Bronze Tablet in New N. C. W. C. Building

AT THE annual reunion of the Overseas Division, National Council of Catholic Women, held last month, the members voted to place a bronze honor roll tablet in the new building being constructed in Washington, D. C., by the National Catholic Welfare Conference.

The tablet will bear the names of 150 women who served overseas during and after the last world war, from 1917

to 1922, with the National Catholic War Council and the Knights of Columbus.

The chairman of the Memorial Committee is Miss Mary Kearny, of Richmond, Va., who served with the N. C. W. C. Miss Mary Frances Hall will assemble the names of those who were overseas with the K. of C.

It is planned to hold the next reunion in Washington at the time of the dedication of the N. C. W. C. building. The officers of the Overseas Division are Mrs. Mary Furlong, New York City, president; Miss A. Marie McPoland, Lititz, Pa., secretary; and Miss Ida N. Curlett, Baltimore, treasurer.

Msgr. Ready Commends Effort to End Soviet Persecution

PRESIDENT Roosevelt's statement revealing his activities to effect an end to religious persecution in Soviet Russia will be widely commended by "all who love freedom," Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, declared in a statement issued on October 3. Following is the text of Monsignor Ready's statement:

"The statement of President Roosevelt today revealing his active efforts to bring about the termination of religious persecution in Russia, will receive the wholehearted commendation of all who love freedom.

"Following the confusion and anxiety that arose last Tuesday from an allusion to provisions of the Soviet Constitution on the subject of religion, the statement will be a welcome reassurance.

"Today's release from the White House is in keeping with the consistent attitude of the President and his oft-repeated appreciation of religious values in civic life.

"Those who have hoped that the powerful influence of the United States might be an instrument to obtain for the Russian people the realization of the greatest of the freedoms will earnestly pray that our Government's efforts may meet with success.

"I might add that it has been particularly heartening to note in the press the immediate and nation-wide reaction in defense of the cherished place religious freedom has in our American life."

Bishop Francis C. Kelly to be Honored At Sessions of Diocesan Scout Chaplains

THE eighth annual conference of Diocesan Scout Chaplains will be held in Oklahoma City October 28 and 29. It will take the form of a tribute to the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, who will celebrate the Pontifical Mass in the Cathedral of Our Lady of Perpetual Help on October 29.

The Most Rev. John A. Duffy, Bishop of Buffalo and chairman of the Youth Department, National Catholic Welfare Conference, will preach the sermon at the Mass. The Most Rev. Robert E. Lucey, Archbishop of San Antonio, and the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, will speak at a conference banquet, as well as Dr. James E. West, chief executive of the Boy Scouts of America.

Catechetical Congress Proceedings Published

Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, held at Los Angeles October 12-15, 1940, have just been published in booklet form by the National Center of the Confraternity of the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C. Price, \$1.50.

The Field of Catholic Education

As Viewed
by the
N. C. W. C. Department of Education

BUILDING CIVILIAN MORALE.—Schools and colleges throughout the United States are urged to cooperate in a nation-wide program of public discussion to develop civilian morale as a part of the national defense program. President Roosevelt, in a letter to Federal Security Administrator Paul V. McNutt, has asked for the enlistment of efforts of schools and colleges in sponsoring public discussion and study groups.

The N. C. W. C. Study Club Committee in its current series, "Bulwarks of Democracy," is stressing the importance of civilian morale. In addition, the N. C. W. C. Department of Education is preparing for use during AMERICAN EDUCATION WEEK, November 9 to 15, a special program for use in Catholic schools and has selected for its theme "Building Civilian Morale," with emphasis on the Catholic contribution to American democracy.

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FORDHAM UNIVERSITY ONE HUNDRED YEARS OLD.—Fordham University, which has just concluded a year-long celebration of her one hundredth anniversary, has joined the list of present-day Catholic universities and colleges that have gained this distinction. Among them: Georgetown University, Washington, D. C., founded in 1789; Georgetown Visitation, Washington, D. C., 1799; Mount St. Mary's College, Emmitsburg, Md., 1808; St. Joseph's College, Emmitsburg, Md., 1809; Nazareth Junior College, Nazareth, Ky., 1814; St. Louis University, 1818; Spring Hill College, Spring Hill, Ala., 1830; Xavier University, Cincinnati, Ohio, 1831; Loras College, Dubuque, Iowa, 1839; and St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., 1840.

At one of the closing programs of the Fordham University celebration, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, was among the fifteen persons upon whom honorary degrees were conferred as a part of the commemoration.

In his address on "Catholic Culture" the Apostolic Delegate emphasized that Fordham, in its education of youth, "has given not only intellectual training but a formation of the whole personality," never forgetting that "God and the soul are the supreme values in life, both for the individual and for society." Following "the paths of fruitful pedagogy marked out by the Church," His Excellency said, Fordham has exemplified the balance between a university education and a religious education, "between the theoretical profession of religious faith and practical morality," seeking to prepare youth for "the moral problems to be faced in social life."

Praising the Jesuits' "Ratio Studiorum," which he called "that sterling method of teaching," His Excellency pointed out that "the fundamental note of this system is the presence and predominance of classical culture, even for the laity, and the subordination of scientific subjects to sound philosophy, the philosophy advocated by the Church, whose perpetuity is the mark and guarantee of its validity."

"The celebration of the Centenary of Fordham University is indeed a memorable event," the Apostolic Delegate said. "There could be no more striking evidence of its importance than the participation in these festivities of eight thousand students, four hundred fifty professors, innumerable friends and benefactors, delegates representing more than four hundred colleges and universities, a host of alumni, Bishops, priests, personages from every path of life, and above all

the Supreme Pontiff Pius XII and the President of this nation, represented by the Vice-President. Your ardent enthusiasm is inspired by the remembrance of past generations which deeply influenced the life and progress of the nation, by outstanding accomplishments of a century of education, and by the promise and the hope afforded by a youth schooled in culture and in virtue."

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DEPARTMENT PROMOTES DEFENSE SAVINGS PLAN.—The Department of Education is cooperating in the Government's Defense Savings program. A letter including a detailed statement on the participation of schools in the plan was sent to the diocesan superintendents of schools.

In this statement, prepared by the U. S. Treasury Department, it is asserted that the principal objective of the Federal Government in its relation with the school systems in the Defense Savings Program is to aid the students to know the facts and understand the purposes behind the national effort for total defense, and particularly the importance of the financing of this effort. The primary purpose of the Government is to inform the coming generation why we have embarked upon this fight for the preservations of the freedoms that matter, and how we plan this great enterprise for the common good. Subsidiary to this is our hope and expectation that the information we give may persuade the students and their parents to participate in the financing of national defense.

Hon. Henry M. Morgenthau, Secretary of the Treasury, in a letter to Rev. Dr. George Johnson, director of N. C. W. C. Department of Education, expressed his appreciation for the cooperation which the National Catholic Welfare Conference is extending to the educational plan in connection with the Defense Savings program.

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FREEDOM'S PEOPLE.—Announcement has been made by the U. S. Office of Education of a group of dramatized radio programs on the participation of Negroes in American life. The series is entitled "Freedom's People."

The purpose of the broadcasts is to develop national unity and better racial relations—greatly needed during these days of national crisis.

The programs are sponsored by a special committee of national leaders in cooperation with the United States Office of Education and the National Broadcasting Company.

The first broadcast was on Sunday, September 21. Other programs will be presented at intervals of about a month.

"A List of 5,000 Catholic Authors"

The N. C. W. C. is in receipt of a booklet entitled "A List of 5,000 Catholic Authors," by John A. Fitzgerald and Lawrence A. Frank, published by the Continental Press, Ilion, New York.

The list is intended as a reference book for libraries and a check-list for compiling Catholic catalogues of public libraries.

This book provides libraries, particularly their reference departments, with something not now on the market: an alphabetical list of 5,000 Catholic authors. That it will prove its utility, particularly in view of the Catholic literary revival, seems to be so self-evident as to call for no elaboration. Copies of the booklet may be obtained from the Continental Press, Ilion, New York. Price—\$1.00.

The Family Life Bureau

A Scholarly Work Popular Literature on Marriage and the Family

STUDENTS OF FAMILY LIFE will be interested to know that the scholarly work on marriage of Dr. Jacques Leclercq of the University of Louvain is now available in the English language. The volume, which is published by the Frederick Pustet Company, New York, under the title, *Marriage and the Family: A Study in Social Philosophy*, was translated by the Rev. Dr. Thomas R. Hanley, O.S.B., professor of Ethics at St. Martin's College, Lacey, Washington.

The volume is an answer to the profoundly disturbing, and even socially destructive, "modern thought" on marriage and the family. It happily combines the philosophical, ethical, sociological, historical and, where necessary, theological approaches. But it is primarily a social philosophy, a rational defense of the conception of marriage and the family that is traditional in Christian society. It deals in broad and positive fashion with the biological, psychological and moral foundations of the family; sterilization, monogamy and polygamy, divorce; chastity and its problems; manifestations and disastrous effects of free love ethics; the nature, dignity of woman, and her place in the family and in society; the child's place, needs and rights in the family and in society.

Dr. Leclercq speaks of two philosophies, radically opposed to each other, fighting for possession of the world. "The one doctrine," he says, "is based upon the nature of man; it corresponds to his need of perfection; it permits progress of every kind. The other starts from the individualist illusion. It promises happiness, but in reality it dries up the sources of life, poisons education and even threatens to wreck civilization." Nowadays, he adds, outside the Catholic Church, the latter—a doctrine that destroys—seems to have gained complete hold of the living forces of the human race.

And what will the result be if this doctrine continues on? "For individuals," says Leclercq, "the breakdown of the family means the gloomy despair of a life without happiness, of a life which not even pleasure can light up. For nations it means slow death through sterility, and it can even mean this for the human race." But this, he says, will not happen. Savagery—of all things!—will save man. Savagery will return before the end, and savagery supports life. But how much ruin and destruction ere this comes to pass! And afterwards what toil to rebuild a civilization!"

Dr. Hanley has given the volume a very real American touch. He has omitted some passages, abbreviated others; he has rewritten paragraphs or added some—all as recent American developments suggested. In the footnotes materials drawn from American sources have been substituted for other materials, or added thereto. But American secular material was omitted. The reason for this is given in the following words, in the translator's preface to the volume: "It would have been easy to multiply references to standard non-Catholic textbooks on the family and cognate problems, and step by step to show their pitiful inadequacy in vital matters and to point out their false assumptions and erroneous conclusions. Since, however, all such works, while assuredly containing much valuable factual material and at times displaying keen practical insight, are to a greater or lesser degree based either

upon a naive, shortsighted pragmatism or upon patently unsound philosophical or ethical conceptions (e.g., the mores concept of morality), a running criticism of their specific positions would add nothing to Dr. Leclercq's luminous treatment." That should be clear.

For anyone wishing to make a really deep study of the philosophy of the family we heartily recommend the Leclercq-Hanley volume.

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PUBLICATIONS OF N. C. W. C. FAMILY LIFE BUREAU.—In somewhat more popular vein are various pamphlets, study club brochures, and books that have been published over the past decade and more by the Family Life Bureau of the National Catholic Welfare Conference and by the National Catholic Conference on Family Life. These have done yeoman work in the development of Catholic Action projects relating to the family field. Particularly have they proved highly useful for study club groups on marriage and the family and on various phases of child care and training in the home. Some of these we list in the following in the hope that they may be of service to still many others who are engaged in that all-important and widely-extended field of Catholic Action, the family:

PAMPHLETS. . . . The titles should sufficiently suggest their content: *Childhood Religion*; *Parenthood*; *Concerning Your Children*; *Concerning Parents*; *Concerning the Family*; *Training in Chastity*; *For Better—For Worse*; *Parent and Child*; *The Threat of American Decline*; *The Association of the Holy Family*; *The Program of the Catholic Conference on Family Life*.

SIX POPULAR STUDY CLUB BROCHURES. . . . *Christian Marriage*, an 88-page commentary on the Marriage Encyclical; *Preparation for Catholic Family Life*, 156 pages of valuable suggestions for young folks looking forward to marriage; *The Adolescent*, an 88-page treatment of the major problems of the adolescent boy and girl; *Home Economics*, 100 pages replete with practical hints on caring for the home and the family; *ABC Religion*, 109 pages of practical helps for parents in teaching their young children religious truth; *Your Baby's Health* (75 pages), up-to-the-minute suggestions on the care of the young child in sickness and in health.

BOOKS. . . . *The Sacred Bond*—written primarily from the religious viewpoint; *Parent and Child*—discusses all phases of child care and training; *Marriage and Parenthood: the Catholic Ideal*—revised to include pertinent facts from the Marriage Encyclical; *An Introductory Study of the Family*—primarily sociological; *Readings on the Family*—to accompany the preceding volume.

Both individual readers and study groups should find much that is interesting and helpful in the current issues of *The Catholic Family Monthly*. The various issues contain stories, a variety of articles, questions and brief news items on marriage, the family and parent education.

"The Great Game of Futures"

The dire effects on farm economy of the practice of commodities "futures" trading is stressed in an introduction by the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau of the National Catholic Welfare Conference, to a volume just published under the title, "The Great Game of 'Futures'." The author is Ernest David MacDougall, economic research specialist.

The Confraternity of Christian Doctrine

His Eminence, D. Cardinal Dougherty Host to
Seventh National Congress of the Confraternity
of Christian Doctrine

HIS EMINENCE, D. CARDINAL DOUGHERTY, Archbishop of Philadelphia, will be host to the Seventh Annual National Congress of the Confraternity of Christian Doctrine at Philadelphia November 15, 16, 17 and 18, 1941.

"The priests and people of the Archdiocese of Philadelphia," says His Eminence, "unite with me in extending a cordial invitation to their Excellencies, the Most Reverend members of the Hierarchy, and to the clergy, religious and laity to participate in the Seventh National Congress of the Confraternity of Christian Doctrine. . . . May this important Convention be a source of encouragement to both clergy and laity to labor with renewed zeal in the great Catechetical Apostolate, which the Holy See has designated as 'the choicest field of Catholic Action'."

Seventy-eight Bishops, including members of the Episcopal Committee on the Confraternity, have been invited to participate in the program of the Seventh National Congress. It is expected that the majority of the one hundred and four diocesan directors from all parts of the United States will wend their way to this center of Christian pursuit. Scores of other priests, teaching sisters and brothers, men, women, youth and even children, who will form classes for demonstration of methods of teaching religion, will gather at Philadelphia to participate in the six-point program of Confraternity objectives.

Solemn Pontifical Mass on Sunday will be celebrated by Cardinal Dougherty, at which the Most Reverend Apostolic Delegate, Archbishop Cicognani, will preach the sermon. Sectional meetings are planned at which clergy, religious and laity from all parts of the nation will discuss activities, organization and functions of the Confraternity of Christian Doctrine. Scheduled for consideration are: "Religious Vacation Schools and week-day Instruction Classes for public-school Children," "Discussion Clubs for Youth and Adults," "Inquiry Classes for Non-Catholics" and "Religious Education of Children by Parents in the Home."

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A NEW TESTAMENT AND CATECHISM IN EVERY HOME.—The theme of the Confraternity Congress is: "A New Testament and a Catechism in Every Home." Members of the Hierarchy, clergy and laity will participate in the general sessions devoted to the revision of the *Challoner-Rheims New Testament* and the *Baltimore Catechism*. The Catholic Biblical Association of America will have three sessions. A New Testament in every home and its use as a discussion club text is a Confraternity objective. The teaching of Christ in every heart is the goal to be reached. In several meetings many topics of general interest to the clergy will be treated. "The Problem of Leakage from the Church," "Release Time for Religious Instruction," "Use of Liturgy in Teaching," "The Organization of the Confraternity in City and Country Parishes," "Religious Course for Students in Public High Schools," etc., are some of the subjects proposed for discussion.

A Teacher's Institute for elementary and high-school teachers of religion will form part of the program. The Institute will be conducted by noted educators from many states. Doctrine and method for teaching religion will be presented on the various grade levels, with particular application to public school children.

CHRIST IN EVERY HEART.—The Most Reverend Edwin V. O'Hara, D.D., father of the Confraternity development in the United States, has devoted special attention to the education of parents and re-Christianizing the home. At the Seventh National Congress distinguished speakers will explain to parents this important phase of the Confraternity program. The co-operation of the Church, school and home in Christian activity is the aim of these meetings. Discussion on the preparation of parents for religious instruction in the home and the promoting of spiritual life of the family are stimulated through the formation of Discussion Clubs. Pope Pius X in his encyclical letter on the *Christian Education of Youth* awakened the Christian world to renewed conception of the responsibilities of parents and in response to that appeal the Confraternity of Christian Doctrine in the United States organized Parent-Educator groups of fathers and mothers who meet to discuss their problems and to seek solutions. Because assistance in solving problems of Christian parents was required, the National Center of the Confraternity established a standing committee to provide such assistance. Each year at the Convention, this committee invites both questions and suggestions from all who are interested in the vital subject of religious education in the home. The topic for study for the coming year is designated at Convention meetings and here it is that parents again learn "that the minds of children are most influenced by the training they receive at home."

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DISCUSSION CLUBS FOR ADULTS AND YOUTH promise features of interest to this varied assembly. Each year the newest literature in the field is displayed. The revised New Testament series offer special attraction to leaders in discussion procedure. Demonstration classes in the use of these outlines and in the need of practical discussion procedure are a dynamic force in establishing ideals by which club members may "enter with personal interest upon the study of our Lord's life." With the revised New Testament in our possession much stress should be placed on this field of endeavor. The Seventh National Congress with its theme *A New Testament and A Catechism in Every Home* will blend the efforts of the Episcopal Committee with those of Confraternity Discussion Club Leaders in giving to the laity an accurate knowledge and a closer intimacy with the life of Christ.

Other topics for discussion at the Confraternity Convention are: "*The New Baltimore Catechism* and Its Place in Teaching Religion"; "Lay Catechists, Helpers and Home Visitors"—two unique branches of Confraternity achievements—will call for special sessions. Programs for Catholic college students, Catholic students in secular colleges, public school teachers and lay retreatants are planned. There will be several private meetings for the diocesan directors of the Confraternity.

Necessity for intensifying the Church's teaching in these perilous times should be the lode star of Confraternity pilgrims. Every parish is invited to send representatives to the Seventh National Catechetical Congress because the parish is the unit of the Confraternity activities; it is the unit which fills up many gaps and supplies means to carry out better the command of Christ: "Go out into the highways and hedges and make them come in, so that my house may be filled" (Luke 14:23).

Sidelights on Social Action

Contributed

by the

N. C. W. C. Department of Social Action

PEACE

AMERICA AND A NEW ERA.—It cannot be said often enough that our generation lives at the end of one bad era and at the beginning of another era which may be worse but can be better and that the United States and the Americas can probably decide the issue of whether the new era is to be better or worse. Either by act or neglect, the old era was ruled by Protestantism, secularism, fallen away Catholics and half-Catholics and by nationalism, imperialism and capitalism. Signs of the crisis are unemployment and wars, Communism and Nazi-Fascism. Americans are usually thinking now about whether we should openly and completely join the war. There still remains the question whether we join the war or not, of how to get, when the war ends, at least the beginnings of a just peace, of a sound economic reconstruction and of a new life in Christ.

OUR PART IN THE PEACE SETTLEMENT?—Even if we do not join the war, we are so far in it now that we shall have a lot to say about the peace settlement. Yet even if we were completely out of the war, our strength would be needed and would be called on to help poor Europe and Asia to reconstruct themselves when the war ends. Latin America is partner with us in this responsibility and it and ourselves have to join together to shoulder a tremendous burden. We of the United States helped to bring to the crisis that caused the war. Europe's peace time life depended on selling manufactured goods abroad and on the migration of some of its people every year. That has been true of Europe ever since Europe discovered and colonized the Americas. But for 20 years before the war, the United States, the chief of the countries for Europe to sell to and migrate to, kept Europe from selling much and from migrating much. During those 20 years, Europe's ability to produce, while growing, did not keep up with the rest of the world. Neither Europe nor ourselves nor the rest of the world changed much the old scheme of individual and national greed. So poor Europe, once the world's master but going downhill for a generation finally blew up. Japan, off at the end of the world but still our neighbor,

decided to grab Asia. Germany, back where it couldn't buy from us in war-time, decided to try to run the continent of Europe, including Russia. Russia, newly entering upon industrial development in the craziness of our generation gone Communist, stands between ambitious Germany and Japan, and the United States and all the American countries.

ISOLATION RUINOUS.—The old world does not seem able to save itself. Anyway the temptation of our resources, a temptation which unresisted, started Europe fully on its road to ruin 400 years ago would still remain a temptation. If the United States and the Americas do not help Europe and Asia to reconstruct themselves and ourselves—this temptation will still move one or other part of these old continents to keep the old bad scheme of things or to become even worse. The isolation of the United States and the Americas from the peace settlement and the preservation of peace will ruin the old world. Since the new world is neighbor to both Europe and Asia, our isolation from peace and the preservation of peace will ruin ourselves.

TERMS OF SOUND PEACE.—Our Holy Father has been telling us the main terms of a sound peace. You know them: "One nation's will to live must never be tantamount to a death sentence for others." "Nations must be liberated from the race for armaments and from the danger that material force, instead of serving to protect rights, become the tyrannical violator of them." The mistakes of the League of Nations must be corrected and some kind of international organization must be established both to improve the peace agreements and to preserve them without war. The needs of nations, peoples and ethnical minorities must be served and at the cost too, of revising treaties if that is necessary. Hunger and thirst for justice and the law of all mankind in Christ must rule everything. Inter-American cooperation for such action as this requires more understanding among the American nations, Canada included, than we have so far had.

INDUSTRY

A FEW DAYS AGO THE PRESIDENT announced that the United States with its vast resources had so far succeeded in delivering \$190,000,000 in materials under the Lend-Lease Act. This represents less than 3 per cent of the total promised and planned. No doubt production and delivery will be accelerated. The facts are cited here only to indicate how difficult it is to obtain full efficiency from our immense industrial machine. With almost unlimited funds and potentially unlimited authority, with general acceptance of a single purpose, with huge capacities subject to employment, results have been none too swift.

This is no attempt to analyze causes or assign blame. Some find fault with business men for their insistence on profits or normal procedures or selfish gobbling of huge orders. Others blame the administration for failure to appoint a dictator. A few newspapers still insist that labor is at fault, though impartial authorities show strikes to have been a negligible factor. Yet it seems fairly obvious that if business men and labor had been 100 per cent cooperative

and some unexampled genius had taken absolute charge of the program its development would still have been slow. To make a homely comparison, our task was something like this: to harness a thousand horses, each accustomed to pulling its own wagon in its own way, to one gigantic cart, and to get them all moving in the same direction. We have had neither the habit nor the apparatus of coordination. Some segments of industry were, of course, highly organized and powerful in themselves; but for purposes of national peace-time prosperity or war-time arming they were like huge disconnected limbs threshing the waters; they did not form one organic body. Could a dictator, a genius, mold them into one? Possibly he could with a fair measure of efficiency. A corporative or occupational system, the proposal of Pius XI, could attain probably equal or superior efficiency; and, most important to Christians and Americans, it could leave men reasonably free.

That is a "what-might-have-been" argument. If we had possessed a unified economy the switch to war production

would have been swifter and production would have been swifter and smoother. There is a large group of Americans whom that argument will leave quite cold, and not because of any political leanings. This is the standing—or sitting—army of the unemployed. Recently Mr. Corrington Gill, of the WPA, who ought to know, estimated their number at five to six and one-half million. For them the American business scrimmage has been a bitter game; they have been left on the bench because the big coaches had to concentrate on winning, not on giving everyone a chance to play. Even with the heavy schedules of the defense season they are still on the bench. It is no time now for those harried coaches to devise new rules aimed at making it everyone's game.

A subordinate connected with priorities bluntly asserts that four or five million men soon will lose their jobs because of curtailed materials in "non-essential" production. But this time there is a hopeful reaction. Many of the workers thus threatened are organized in unions. Many of the manufacturers are banded in associations. The two groups now see that they have a common cause. They descend in some force on Washington. So far the silk and automobile industries have won their point. There is to be planning against unemployment; plans for transfer of men, for apportioning materials, for substituting materials. And the plans are to be made, in part, by the "employers and employes of one and the same group, those who practice the same trade or profession." (*Quadragesimo Anno*, p. 27.) These experiments may open the road to wider and lasting applications of this common sense principle. In this case the Pope's wisdom is obvious: who could or would succeed in arranging these industries for continued employment as well as the men who manage and work in the industries?

Last month the National Resources Planning Board, a federal research institution, published a most interesting pamphlet. Estimates of future defense employment made up one section of this booklet. The startling prediction is made that by 1944 there will be 23,500,000 workers in defense industries; with those in the armed forces the total will be about 26,000,000. What are we going to do with these 26,000,000 men, supposing the war lasts that long,

when peace returns? The Planning Board has a great variety of suggestions for handling the situation; and it is looking for more. There is no one device which will save us from disaster. But practically every suggestion of the Board entails a Government agency, Government initiative, and Government control.

Why not turn over part of the planning and administration to the industries and professions themselves? Their life is at stake, or at least their independence. Why not employ industry-councils, following the proposals of Mr. Philip Murray, boards made up of management and union representatives from a whole industry, at least in industries where unions are soundly established? Just as these committees are best fitted to solve the priorities—unemployment problem, so would they be most helpful in directing the re-employment and readjustment to be demanded by the slowing and cessation of war-production.

Somehow people are only mildly interested in such co-operation. They fear the worst: unemployment and relief for themselves or millions of neighbors; billions in federal expenditures; heavy tax burdens; drastic government control over wider and wider areas; perhaps widespread violence and harsh suppression. Apparently the poor, the factory hands, are more foresighted than those responsible for the conduct of industry. Yet all admit the danger to come, and very many fear government domination. The trouble is that they aren't worried enough, and perhaps they won't be until their worst fears are realized and it becomes too late to do anything about it. This idea of some sort of partnership with rivals and unions is too strange; it is more traditional to gamble on doing nothing.

If that is the majority opinion it is not the only view. Here and there, as was indicated above, appear outcroppings of a new growth. We may well pray that this corporative shrubbery develops into a forest. But more than prayer is called for. Our patriotism should not be childish. Our loyalty to the Church should not be blind. Both dictate in these times a speaking acquaintance with the true corporative idea, energy enough to broadcast it on occasion, and tact enough to note and exploit every concrete instance of its partial realization.

CITIZENSHIP

THE POPES AND CHRISTIAN CITIZENSHIP.—A miniature handbook on the citizen in all the basic institutions of social and political life has just been issued by the Social Action Department, National Catholic Welfare Conference, in its Christian Democracy Pamphlet Series. It is "The Popes and Christian Citizenship," excerpts from Encyclical Letters of five great Popes—Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII, compiled by Rev. Francis J. Boland, C.S.C., of Notre Dame University. The passages cited from the Encyclicals pronounce the Catholic doctrine on such subjects as: the origin of political authority, the purpose of the State, the rights of the family, the duties and rights of citizens, education, the forms of government, and the relations of Church and State. The pamphlet is indexed for easy reference use. **RELIGION THE BASIS.**—The essential character of religion is stressed in relation to all phases of association, public and private. This stress, with which all the Encyclicals are suffused, may here be illustrated by a timeless quotation from an Encyclical of Pope Leo XIII issued in 1940: "To restrain evil-doers, to soften the manners of our populations, to deter them from committing crimes by legislative intervention is right and necessary; but that is by no means all. The healing of the nations goes deeper; a mightier influence must be invoked than human endeavor, one that may touch the conscience and reawaken the sense of duty, the same influence that has once already delivered from destruction a world overwhelmed with far greater evils. Do

away with the obstacles to the spirit of Christianity, revive and make it strong in the State, and the State will be recreated." But the Holy Fathers have not been content only with exhortations to return to the spirit of Christianity. They show what that spirit means in action not only in the relations of individuals to religion and the Church, but in specific relations of husband to wife, parents to children, worker to employer, employer to worker, citizen to citizen, citizen to State, State to citizen, State to Church and Church to State, and of nations to nations, in the terms of the multiple problems and temptations of our modern life.

A VADE MECUM FOR DEMOCRACY'S DEFENDERS.—The excerpts which Father Boland has chosen—and the matter of selection must have been a very difficult one, since the Encyclicals are so full of wisdom and guidance for our times—constitute a comprehensive indictment of the doctrine of unlicensed individualism to which the world has long subscribed and which has led to almost immeasurable misery, and to slavery and despotism. At the same time they point out concretely the necessity and the way to secure sound institutions for the preservation of the individual in ordered and self-disciplined freedom and peace—which is one of the professed aims of our democracy. Those who are really concerned with the defense of our country from within as well as from without will welcome this little pamphlet. It is recommended for study clubs. The boys in camp ought to receive copies, too, so that they may have a clearer notion of things worth defending.

In Spite of...., and High Water

Contributed by the
N. C. W. C. Bureau of
Immigration

"FOR TO ADMIRE AND FOR TO SEE."—Of course everybody knows the world's crazy these days so we don't have to tell you. But this is just an illustration.

Shortly after the new regulations of July 1, 1941 went into effect whereby the State Department took over passing upon the eligibility of an alien to receive a visa, from the standpoint of whether or not he was a potential enemy of the United States, the Bureau had referred to it the case of an Italian Bishop who for forty years had been a missionary in China and because of his age was being recalled to Rome.

The Bureau filed the new State Department forms now required for all applicants for visas, whether permanent, temporary, or transit, and because the Bishop merely wished to pass through the United States, was successful in having transit privileges authorized for him by cable within five days. So the Bishop arrived at a western port from China—and then what? Well, then, believe it or not, in spite of the visa having been authorized to permit him to travel across the United States for the sole purpose of leaving it again, it was necessary to petition the Travel Control Board of the Department of Justice for permission for him to do so. This granted, the Bishop is now faced with an even more serious difficulty and that is how to get across the Atlantic. For Great Britain still rules the waves and an Italian is an enemy alien.

The Bureau has at present three other Italian clients in the same predicament. One of them is an American-born woman whose home is in Florence, where her husband, son and daughter, all Italians, reside. Last year she came back to settle some property and when she wanted to return in September she was refused an American passport as our State Department is not granting such to persons intending to go to a belligerent country. As she has dual nationality, she therefore obtained an Italian passport, which in itself made it necessary for her to get permission from the Travel Control Board to leave. This hurdle overcome and a sailing on a Spanish boat obtained, she next found that as the boat stopped at Bermuda (as practically everything that sails or flies does these days) she would need a British visa and, as she was travelling on an Italian passport, the British wouldn't give her one.

The N. C. W. C. Bureau advised this lady, as well as the Bishop and their other two compatriots, that some Portuguese boats cross the Atlantic without stopping at Bermuda, and that they might try one of these, it being understood that the line running them, to safeguard its ships from molestation, submits a list of the passengers a couple of days prior to sailing, to the British Consulate, which, if convinced that the passengers are not dangerous to the cause of the Allies, issues a navicert. But things are getting tighter and tighter and the Bureau isn't sure yet that this is going to work. We'll just have to wait and see.

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HEIL HITLER!—Word has reached the Bureau by way of Portugal that the St. Raphaels Verein in Germany, a Catholic organization devoted solely to the welfare of immigrants, and which has splendidly cooperated with the Bureau for the twenty-one years of the latter's existence, has been closed by the Nazis and those in charge of it imprisoned. Confirming this, the last two letters written to the St. Raphaels Verein by the Bureau have just come back, covered with nice little swastikas, large red stamps,

and information inscribed thereon in German to the effect that this organization no longer exists.

The last letter to come through from the German society concerned a man the Bureau was able to locate at its request several years ago through the help of the Catholic Charities of Utica and thus to relieve the anxiety of the man's sister in Germany. The Charities have kept in touch with him all this time and the contact established has been a source of great comfort both to the man himself, who is tubercular and destitute, and to the sister in Germany who loves him. Well, that's another chapter ended. Mr. Hitler's New Order sweeps right along.

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UP FROM THE SEA.—In New York, at the Belgian Bureau attached to St. Adalbert's Church, is a young Belgian who is a waif of the present world catastrophe. Outspoken against the Nazis, the boy's father, upon the invasion of Belgium, fled from the retribution he knew would follow and took his fifteen-year-old son with him to save him from German reprisals. Being a fine mechanic, the father obtained a post in the Belgian Merchant Marine as an engineer officer. He always took the boy along on his trips so as to have him under his care and protection. The last boat on which he served was torpedoed on June 9. The father lost his life and the son was saved.

The N. C. W. C. Bureau, at the request of the pastor of St. Adalbert's, is trying to obtain the consent of the Department of Justice for the boy to remain in his care until the end of the war and has submitted a letter from the agent of the Compagnie Maritime Belge, S.A., agreeing to provide repatriation for him when demanded. He is too young to be subjected to the somewhat rude contacts of ship crews. But there are technical difficulties to be overcome. We'll let you know later how we make out.

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HE CAN'T STAY IN AND HE CAN'T GET OUT.—It isn't only necessary for an alien to have good intentions these days. Even with the best in the world he can get into trouble. There is the Catholic German seaman of our acquaintance, for example, with no pro-Nazi leanings whatever, who left his ship in an American port in 1938 and was picked up in January 1940 by the immigration authorities for illegal entry. He was given permission to depart voluntarily since there was no way of deporting him. But just as the Government couldn't find a ship to put him on, neither could he find a ship on which to sail. Being honestly desirous of complying with the instructions to leave the country, he finally bethought himself of Mexico, made his way to the border and started across. But since the time the seaman had been given permission to depart voluntarily the regulations prohibiting Germans and Italians from leaving the country had gone into effect and he hadn't heard about that. So with one foot in the United States and one foot in Mexico, as it were, the poor seaman was apprehended as attempting to leave this country without permission and promptly clapped into jail. Fortunately the Warrant Division of the Department of Justice isn't as hard-hearted as it sounds and the head of it telephoned to the Director of the N. C. W. C. Bureau of Immigration to ask if the N. C. W. C. would accept the seaman's parole—the alternative being confinement in the detention camp at Bismarck. The Bureau, after discreet inquiries into the man's past, agreed to do so.

The National Council Of Catholic Men

"I Love God and Apple Cider!"

"Patriotism" is Catholic Hour Subject

N. C. E. C. Stresses Attractive Presentation

At the National Catholic Evidence Conference meeting, held at the Catholic University, Sept. 20-21, emphasis of several of the sessions was on attractiveness of presentation of Catholic doctrine and practice. One of the outstanding examples of the effectiveness of such presentation is the Narberth Movement. It was nearly 13 years ago that the Society began its work of distributing its articles to a mailing list of 500 non-Catholic neighbors in the town of Narberth, Pa. In the meantime it has grown until at present the articles are regularly put before approximately 3,000,000 families scattered throughout 421 communities across the country and in foreign lands. Approximately 150 of the articles have been written to date, each one setting forth in about 400 or 500 words an interesting description of Catholic teaching or practice.

"I Love God and Apple Cider!"

Up to date no compilation of the articles had been issued. Each one had been mailed individually or published separately in the public press. At this time, however, a compilation of 20 of the articles has been arranged by the National Council of Catholic Men in cooperation with the National Catholic Community Service under the title of the lead article, *I Love God and Apple Cider!* The pamphlet is especially designed to be of interest to service men. Local organizations can secure copies for distribution to those of their members who have gone into the service, to their fellow parishioners and others, at the cost of printing and distribution—5c per single copy; 2 to 99 copies, 3c each; 100 to 1,000, 2½c each; and 1,000 to 10,000, 2½c each, including postage. Samples of some of the succeeding titles are: "If God Didn't, Who Did?", "A Boy, A Ball, and an Indulgence," "Heaven? . . . Now My Idea Is This . . .," "Look at that Waitress Crossing Herself," "I Have

a Graven Image Hanging on My Wall," and "No Hen Ever Laid a Bad Egg."

I Love God and Apple Cider, which is just off the press, is 44 pages in length and published under an apple green cover with individual design by A. de Bethune showing apples, cups, and a cider jug.

A publisher's postlude states: "These little explanations of Catholic beliefs and practices were written by Karl Rogers, guiding genius of the Catholic Information Society of Narberth, Pa., and published in this form particularly for the use of Catholic service men and their non-Catholic friends." It is explained that the Narberth Movement is founded "on a conviction that only by a true knowledge of the other man's beliefs can we have religious tolerance among American citizens."

The postlude also states that if the compilation is well received, additional series will follow. This one is designated as Series I.

It is a pleasure to announce that at the Annual Meeting of the Michigan Circuit Judges held in the city of Lansing, Mich., September 4, 1941, Judge Joseph A. Moynihan, of the Third Judicial Circuit Court of Michigan was unanimously elected Presiding Judge of the State of Michigan. Judge Moynihan is Vice President of the National Council of Catholic Men and also has served as Past State Deputy of the Knights of Columbus. In addition he has been a member of the N. C. C. M. Board of Directors since 1929. He has presided over the Circuit Court since 1921.

Printed cards distributed among parishioners have been used by the Catholic Action Committee of Men of St. Gertrude's Church, Stockton, Calif., to make more common the practice of saying Grace before and after meals. The card asks that this custom be revived, saying: "Before meals it is an acknowledgement of the loving Providence of God ever looking after His children. After meals it is an expression of gratitude to God for His favors and also a prayer for OUR BELOVED DEPARTED whose vacant chairs are so meaningful." Texts of the prayers to be offered both before and after meals are included on the card.

The committee also has printed and distributed a "get acquainted" card, which points out that, "According to the mind of the Church the relations between the parishioners and the parish clergy are similar to those existing between the members of a united family and the shepherds and their flocks. Ordinarily they are relations of friendship, of confidence and of helpfulness. Hence the parishioners and the clergy should know one another to their mutual advantage." The parishioner is then asked to fill out the space provided on the card for his name and address and to return it to the pastor at his convenience. Printed on the back of this card are the hours of Masses and Confessions.

(We will welcome similar reports of the activities of affiliated laymen's organizations, parish, citywide, diocesan or national, for consideration for publication in this section. Address National Council of Catholic Men, Washington, D. C.)

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"What I desiderate in Catholics is the gift of bringing out what their religion is. . . . I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. . . . You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents; and to explain the charges brought against the Church, to the satisfaction, not, indeed, of bigots, but of men of sense, of whatever cast of opinion. And one immediate effect of your being able to do all this will be your gaining that proper confidence in self which is so necessary for you."—Cardinal Newman, *Present Position of Catholics in England*, Lecture 9, Section 4.

Lectures by two prominent Catholic priests, a Sister, and four laymen will be presented in the Sunday afternoon series of the Charles Carroll Forum of Washington, D. C., during the 1941-42 season. The series will open on October 26 with an address on "Charles Carroll and the American Way," by Rt. Rev. Msgr. Peter Guilday and will include "The Spirit of Britain," by Sir Philip Gibbs; "Outstanding Books of the Year," by Wilfrid Parsons, S.J.; and "American Thought and Reconstruction," by Louis J. A. Mercier.

What this Forum will do to stimulate Catholic intellectual life in the Capital in the fulfillment of its aim "to make better known Christian principles and representative Catholic views on leading topics of the day" can also be done by similar forums in other cities. A detailed article helpful in the organization and conduct of a forum is available on request of this office, the National Council of Catholic Men, Washington, D. C. We most heartily recommend organization of a forum both for its benefit to the community and to the sponsoring organization.

We have been familiar for some years with the accounts of Catholic Central Verein conventions and have come to admire in particular the work of the Resolutions Committee, invariably chaired with distinction by Joseph Matt, K.S.G., editor of *The Wanderer*. The committee is entitled to the highest respect and esteem for its courage in facing the problems of our day and endeavoring always to offer the delegates admonitions or proposed solutions in which Christian principles are the guide and basis.

Space did not permit inclusion in this section last month of an account of this year's resolutions offered at the Verein's annual convention in New York, but we do wish at least to give brief mention to them here and to say that all texts may be found in the *Social Justice Review*.

"The winning of the present war will be of supreme importance only provided a just and permanent peace be established," one resolution said. "Differences of opinion may exist—and indeed do exist—with regard to the contradictory claims of the nations at war and the attitude of our Government in the crisis. But Catholics should be able to agree on a peace program formulated according to the fundamental principles set forth by the Holy Father and acclaimed throughout the world by Catholics and non-Catholics alike." "And," the resolution continued, "it behooves them to win public opinion everywhere for such a peace program which will not again permit statesmen, no matter which side wins, to apply the dictum, 'Woe to the vanquished.'"

The present international strife was the subject of other resolutions, notably one referring to the national defense program of the United States, in which the Verein recom-

mended "the whole-hearted cooperation of our affiliated societies with the National Catholic Community Service, the specific Catholic agency designated by our American Hierarchy" to assist the men in the armed forces and persons in defense areas.

Other resolutions adopted by the Central Verein urged "intelligent participation of Catholics in union activities"; favored "Corporate Democracy, as against Fascism, Communism or any other system tainted with Statism," as the solution for present and future political, economic and social problems; expressed the Verein's belief "in a strong defense and the necessity for adequate armed forces to protect our country and its possessions against attack"; deplored the increase in immoral tendencies such as divorce, objectionable pictures and stage plays, "the lowered tone" of newspapers and magazines, and urged members to "draw closer to God," especially during the present world upheaval, rather than follow the crowd away from the recognition of responsibility to the Creator; and urged that those administering the defense program consider in greater measure "the just demands of the small enterprisers who contribute so largely to the wealth and welfare of the nation" and warned against practices tending to eliminate the middle class in this country.

The newly-formed Catholic American Hungarian League is the latest national organization to be welcomed to membership in the N. C. W. C. Lay Organizations Department, as an affiliate of both the National Council of Catholic Men and the National Council of Catholic Women. Set up earlier this year, the League comprises 29 parishes

and 49,718 individual members. Rev. Lawrence Horvath, of Perth Amboy, N. J., is the national president; Rev. Vincent Lenyi, of Woodridge, N. J., vice president; and Rev. John C. Body, of New Brunswick, N. J., treasurer.

The restrictions being put on Belgian Catholic Action in the form of the J. O. C. were indicated in the account of current activities of the Jocists given by the Rev. Felix

Belgian Catholic Action Continues Despite Heavy Restrictions

Morlion, O.P., in a recent visit to N. C. W. C. headquarters. Father Morlion, founder of the C. I. P. (Center of Information Pro Deo), is in close touch with

current events in European countries.

There are no more Jocist meetings, Father Morlion said, no Jocist publications, and no more of the Jocist press campaigns which were so well known. But the vitality of the movement is shown in the fact that the Jocists are still active and Canon Cardijn, their founder, is with them although nobody can say precisely where he is living.

"Jocism has abandoned all external manifestations of its work," Father Morlion explained, "but when one in Belgium sees a small group going about collecting milk for mothers and children, gathering potatoes for the needy poor, or going from door to door announcing the time and place of church services (information which no longer can be printed in Belgium), one knows that the Jocists still exist and are active. One knows, too, that Canon Cardijn, is in their midst, breathing life into the movement and finding ways of helping souls in Belgium's darkest days."

For the accommodation of grocers and other merchants who find it difficult to leave business at the end of the week, a Sunday-to-Wednesday retreat, from July 6 to 9, was conducted at Manresa House, Con-

Sunday-to-Wednesday Retreat for Merchants

vent, La., a lay retreat house of the Southern Province of the Society of Jesus. The dates of this

retreat constituted an interesting innovation in the giving of retreats and will suggest to retreat promoters elsewhere a possible means of securing greater annual attendance at their own retreat houses.

THE CATHOLIC EVIDENCE BUREAU

In the "reexamination and revaluation of our apologetics" carried out as the theme of the tenth annual meeting of the National Catholic Evidence Conference, held in

Attractiveness of Presentation Emphasized By Evidence Conference

and of using "human interest" means to do it.

The Apostolic Blessing of His Holiness, Pope Pius XII, was conferred "upon all those participating" in a message sent by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. The message conveyed from the Holy Father "a token of benevolent appreciation for outstanding achievements and an augury of abundant heavenly benedictions." The message was read by Harry J. Kirk, N. C. E. C. President and President of the Catholic Evidence Guild of Washington, who presided at the opening session.

The meeting was held under the honorary chairmanship of the Most Rev. Michael J. Curley, Archbishop of Baltimore and of Washington, who sent to the delegates his "very warmest greetings" and his prayer that "the good God may bless your deliberations and bless, at the same time, the great work of the National Catholic Evidence Conference."

Rev. Coleman Nevils, S.J., former president of Georgetown University, praised the Catholic Evidence workers for bringing the Church to the people. "We must make this Church we bring to the people attractive in its architecture," Father Nevils said. "It must be inviting, even, if possible, alluring. It is precisely in achieving this that the triumph of the skillful member of the Catholic Evidence Guild lies. Just as one is not urged to enter a dingy, poorly kept abode, though it be sacred; as one is repelled from a structure that is forbidding in its aspect, so, too, we cannot expect our hearers to enter the church we carry to them unless we use every means of attraction. We are living in an age of pictures; hence imaginative painting has the best appeal. The more we can present doctrine and practice in a picturesque way, the greater the chance of its being understood and accepted.

"Reading is good, and is productive of great fruit," Father Nevils continued, "and is in every way to be encouraged; but somehow it is the human voice, the enthusiastic tone, the convincing eye, the forceful gesture that wins; let us not be unwilling to use every artifice of personal magnetism to make the truths of religion attractive. True these are but the trappings, mere accidentals, but they are appetizers that whet the palate and make the unattractive and dry alluring and vivid. This will be assured if we are fired with an enthusiasm for what we tell."

Father Nevils went on to urge the evidence workers to follow the example of the Gospels in presenting doctrine by means of illustrative stories, and referred to the many parables used by our Lord. "Exemplary offerings of Catholic Evidence are to be seen throughout the entire Gospel and it is here we find our code, and all the rhetoric and oratory needed. Like a great masterpiece, the Gospel never grows old and it is more appreciated the more it is studied."

"It must be interesting, or people today will not listen to it," was the comment of Father Michael, S.A., who spoke on "Religious Radio," and he added that this should not be at any cost of historical accuracy or good taste, but with the aim of offering the subject in as interesting form as possible. "There are many, I am told," Father Michael said, "who would switch to some other station as soon as they learned they were inadvertently listening to a program of Catholic nature. However, if the program is inter-

esting, there is a good chance that even an unfriendly listener may be induced by the human interest equation to keep tuned in despite a possible antipathy to things Catholic. Personally, I think it should be a very important part of our radio efforts that this human interest value be given a considerable portion of our attention so as to attract thereby as large a number of listeners as possible."

Like Father Nevils, the speaker advised use of illustrations from the daily lives of listeners, asking: "Might it be constructive criticism to compare the general run of Catholic sermons that we hear over the radio with the sacred Scriptures? The Scriptures have their parables, their miracles, their action...those things that make the human interest equation. Surely St. Paul could not preach all night, with only one person going to sleep, as far as we know, unless there were those elements in his sermon that would hold the interest of his audience. Nor did our Lord hold His listeners out on the mountainside and in the wilderness until they were hungry except by the generous use of stories of life—human interest stories."

The Conference was well attended considering the number of persons active in evidence work. Well over 1,000 different persons were present at one or other of the sessions, the most popular being the conference on "What to Speak and How to Speak It," the Sunday night "pitch" in Franklin Park, and David Goldstein's demonstration meeting on "The Catholic Church and Birth Control." "Secondary Problems of Street Speakers" was the subject of the first session on September 20 and it was presided over by Rev. John J. Russell, moderator of the Catholic Evidence Guild of Baltimore. Subsequent conferences were on "Outstanding Apologetical Movements" and "The Chief Problems of Street Speakers: What to Speak and How to Speak It." Two open-air "pitches" were held in Franklin Park, in which speakers from Guilds in New York City, Buffalo, Philadelphia, River Forest, Ill., Waterbury, Conn., St. Bonaventure, N. Y., and Baltimore took part. Also in attendance were street speakers from New Orleans, Indianapolis, and New Jersey.

Mr. and Mrs. F. J. Sheed, who have done so much to advance the C. E. G. movement, both in England and in the United States, were both on the program. However, the assignments of each had to be filled by Mrs. Sheed, since her husband was detained in England because of inability to secure passage on the Atlantic Clipper. Mrs. Sheed as a consequence presided at one meeting and also spoke on "The Supernatural Life" at the Sunday evening "pitch" that closed the Conference.

A street-corner drama, an innovation in modern evidence work, was presented on the evening of September 20 by Marius Risley and Robert Smith Shea, members of the Catholic Evidence Guild of St. Bonaventure, N. Y., and Francis Kelly, of the Buffalo C. E. G. The play, "Dust of the Road," is an adaptation of Kenneth Sawyer Goodman's book of the same name and it enacts the meeting of Judas Iscariot with a modern dictator.

In addition to its regular outdoor speaking activities, the Catholic Evidence Guild of Hays, Kans., has now expanded its monthly radio broadcast into a weekly half hour program heard on Sundays over KSAL, Salina, Kans. The change was made at the suggestion of the Bishop of the Diocese, the Most Rev. Frank A. Thill, D.D.

The Guild recently completed another successful season of outdoor meetings held under the chairmanship of H. J. Tholen. It was the fifth successive year that the Guild has been engaged in outdoor street speaking.

THE CATHOLIC RADIO BUREAU

Current speaker in the Catholic Hour is the Rev. George Johnson, an outstanding leader in the educational world, who is making his fourth appearance in the Catholic Hour.

**Father Johnson
Now Speaking
On Patriotism**

Head of the Department of Education of the National Catholic Welfare Conference, secretary general of the National Catholic Educational Association, former first vice chairman of the American Council of Education, Dr. Johnson also serves on numerous other committees, including the American Youth Commission, headed by Owen D. Young. The title of his series is "The Practical Aspects of Patriotism" and the titles and dates of his individual addresses are:

- October 5: Patriotism in Daily Life.
- October 12: Patriotism in the Home.
- October 19: Patriotism in the Community.
- October 26: Patriotism and Play.

Continuing the custom originated two years ago, we have prepared attractive post card announcements of the current Catholic Hour series by Father Johnson, and will get ready shortly similar illustrated announcements of the series to be given by Rev. James M. Gillis, C.S.P., from November 2 to December 14, as well as of the new series by Right Rev. Msgr. Fulton

Sheen, which begins on December 21. All cards are supplied without charge but each must be stamped and addressed by the sender. We urge you to place your orders now for whatever quantity of each you wish to handle. More than 20,000 such cards were distributed last year by the Detroit Archdiocesan Council of the National Council of Catholic Men.

In this section it has been our aim frequently to present series of different forms of Catholic programs which have been broadcast successfully. This month it is our pleasure to describe a unique program designed especially to aid the shut-in. There can be no doubt that radio generally has done as much, if not more, for shut-ins as for any group; but the "Mindfulness of Others" program, broadcast thrice weekly, Tuesday, Thursday, and Saturday, over WCFL, Chicago, at 10 a. m., is the only Catholic program directed especially to them, so far as we know.

This broadcast, organized and conducted by the Rev. John J. Dussman, pastor of Our Lady of Perpetual Help Parish, Glenview, Ill., has been on the air now for more than three years. It was inaugurated as a consequence of Father Dussman's numerous contacts, while giving missions, with the sick, crippled, blind, and aged persons who make up the greater part of the shut-in audience. The realization of the number of such souls and the fact that they are unable to attend Mass and religious services moved Father Dussman to begin his "Mindfulness of Others" program, which met with an immediate welcome and has proved a popular feature ever since.

According to information received here, an average of 1000 listener shut-ins correspond with Father Dussman monthly. The majority are Catholics, but many are Protestants and Jews, and their letters tell the story of their misfortunes and of man's inhumanity to man. The program has helped to bring comfort and consolation to them, and also has been instrumental in assisting converts into the Church, in straightening marriage cases, in placing orphans for adoption, besides serving as a kind of clearing house of information on things Catholic among its listeners.

Today the broadcast has branched out into other auxiliary services for impoverished shut-ins. A corps of some one hundred and fifty young men and women have constituted themselves the "Mindfulness of Others" visitors, who visit the poor sick and help them in a variety of ways. A corps of "pen-pals" correspond with the poor sick and aged, and a free circulating library of some four thousand books has been set up to service shut-ins with helpful reading at their disposal on request.

Besides these services, the radio discourses are published in print and braille, together with comforting verses, and these are placed in institutions for poor sick, blind, and aged. Father Dussman also conducts retreats in institutions for underprivileged shut-ins.

Two assisting priests now in the Glenview Parish also have engaged themselves in this work of mindfulness of the sick poor. They are Rev. Joseph D. Connerton and Rev. William P. Lane, whose voices, too, are familiar ones over the air.

The broadcast has been instrumental in the beginning of two other such programs (non-Catholic) for shut-ins and in the establishing of three libraries for the sick. Another aim of the program is to make the public more conscious of the shut-ins and to encourage activities in their behalf.

Six radio dramas presented originally under the title, "Foundations of Freedom," in the Catholic Hour from April 20 to May 25, 1941, have been published in book form by the Catholic University of America Press, and are now available at the price of \$1.00 each. These dramas are historical sketches showing the part played by Catholics in winning

such traditional American rights as freedom of conscience, political liberty and economic and social freedoms. In printed form they bear the title "Land of the Free."

"Land of the Free" was produced by the Commission on American Citizenship of the Catholic University of America and presented in the Catholic Hour through the cooperation of the National Council of Catholic Men. The scripts were prepared under the supervision of Dr. Robert H. Connery, Director of the Commission. The dialogue is by Richard McDonagh, of the National Broadcasting Company staff. Dr. Richard J. Purcell, professor of history at the university and member of the Catholic Hour Finance Committee, served as historical adviser. Walter Kerr, of the university's Speech and Drama Department, provided the directions for adapting the dramas for use in the classroom or on the stage.

Bibliographies showing the historical sources upon which the dramas are based, and questions appended to each of the scripts, make the volume suitable for classroom and study club use as well as for use by the general reader.

A Public Primer, a pamphlet on the subject of radio, issued by the Federal Communications Commission, is exactly titled for it takes the layman beyond the receiving set, the microphone and the studio with which he is familiar, and introduces him briefly to the history and technicalities of radio broadcasting.

Particularly of interest here is the section on "Applying for Broadcast Facilities." Any legally qualified person or group may apply to F. C. C. for a permit to build and operate a station. Costs of constructing a 100-watt station range between \$5,000 and \$8,500.

The MIDWEST REGIONAL CONFERENCE

By

Louise Murphy, General Chairman of
Publicity

of the N. C. C. W.

"AND God smiled down on the Midwest Regional Conference."

So said a dear old lady at the end of the three-day conference of the National Council of Catholic Women held in Springfield, Ill., September 21-23. From the time the colorful procession started at the house of the Most Rev. James A. Griffin, Bishop of Springfield in Illinois, and episcopal host to the conference, until the last farewell was said by visiting Hierarchy, clergy and delegates, the sun's glorious rays spread happiness throughout Springfield, known as "The Friendly City" and "Home of Abraham Lincoln."

History was made by this great gathering of more than a thousand persons. The conference, including dioceses within the states of Illinois, Indiana, Iowa, Missouri and Kentucky, opened with a Pontifical High Mass, celebrated on Sunday, September 21, by Bishop Griffin at the Cathedral of the Immaculate Conception. The procession preceding the Mass was resplendent with its rich coloring and typified the theme of the conference, "Faith and Service"—"For God and Country." Huge American and Papal flags, carried by Boy Scouts, were down the long aisle of the beautiful Cathedral. More than 2,000 persons witnessed the age-old ceremony of the Catholic Church—the sacrifice of the Mass.

Most Rev. Samuel A. Stritch, Archbishop of Chicago, presided at the Mass, while the Most Rev. Richard O. Gerow, Bishop of Natchez, preached the sermon.

Apostolic Delegate Conveys Pope's Blessing

At the conclusion of the Gospel of the Mass, Rev. John B. Franz, rector of the Cathedral, read a letter (see insert in this article) from the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, carrying to those present the blessing of the Holy Father, Pope Pius XII. From across the great Atlantic and the depressed countries of Europe, came word that the Sovereign Pontiff is interested in the work of the Catholic women of this region and appreciates it.

Immediately following the Mass, Archbishop Stritch conferred the papal medal, "Pro Ecclesia et Pontifice," on Miss Margaret Hughes, president of the Springfield Diocesan Council of Catholic Women and honorary chairman of the Midwest Regional Conference; Mrs. John J. McShane, past Diocesan Council president; Miss Clara Marie Amrhein, Diocesan Council treasurer; and Mrs. Amelia Langenbahn, grand regent of Madonna Court, Catholic Daughters of America, all of Springfield.

Rt. Rev. Msgr. Michael J. Ready, general secretary, National Catholic Welfare Conference, in one of the general sessions, struck a keynote when he said: "It seems to me women hold the balance of power in effecting the reconstruction of the world so much needed today." (Excerpts from Monsignor Ready's address are printed elsewhere in this issue.)

Bishop Griffin Gives Welcome Address

The final event on the opening day of the N. C. C. W. gathering was the mass meeting Sunday night in the State Armory. More than 4,000 persons attended. Mrs. J. W. McCollum, Gainesville, Fla., national president of the N. C. C. W., presided. Monsignor Ready gave the opening prayer and Bishop Griffin addressed the meeting in a "Welcome to the Diocese of Springfield." In addition, Dwight H. Green, governor of Illinois, extended a welcome to the state, while the Hon. John W. Kapp, mayor of Springfield, welcomed the group to the city. Greetings from the Springfield

Diocesan Council of Catholic Women were extended by Miss Margaret Hughes and the response was given by Mrs. Rollin Turner, president, Indianapolis Diocesan Council.

Catholic Women's Task and Service Discussed by Miss Willmann

A talk "The 'Faith and Service' of Catholic Womanhood"—presented by Miss Dorothy Willmann, executive secretary, Parish Department, Sodality of Our Lady, St. Louis, Mo., rang through the large armory with all the gentility of Catholic womanhood and yet with a force no one present could deny. She said: "Faith! A faith that means a firm belief or trust in Almighty God; a faith that enables us to accept, unequivocally, the teachings of Almighty God, as interpreted and restated by His Divine Son. A faith that is our very life, constantly nourishing, healing, strengthening. A faith that enlightens the intellect so that we may more clearly know and understand first principles. A faith that is so clear, so simple and so strong that our intellects must discern the truth and logic in God's plan—the establishment of His Church, the protection given to the Church by the Holy Ghost, and the infallibility of the teachings of the Church which Christ founded. A faith that quickens the will to accept God's plan as the guiding force of our own individual lives.

"And service—the flowering of faith into useful activities for others! Service—a corollary which follows immediately and almost of necessity from deep and true faith! That the women's organizations, banded together through the National Council of Catholic Women, have received steady impetus and encouragement through the constancy of effecting our motto is obvious. In the 21 years of its organizational life, the N. C. C. W. has given to women of the land a practical means whereby they are brought to an appreciation of our faith and of our service. As I look back at the earlier days and compare them with the present, my mind is caught by the momentous realization of the long road traveled by the Catholic women of the nation."

Archbishop Stritch Lauds N. C. C. W. as Model

The principal speaker of the evening was Most Rev. Samuel A. Stritch, Archbishop of Chicago. He began by saying: "We ought first to thank Bishop Griffin, his clergy, and the good ladies of his diocese for this regional meeting of the National Council of Catholic Women. It stands out as a model and example for Catholic women throughout the nation.

"It was a happy thought which a few years ago suggested these regional meetings. They bring the Council in touch with thousands and thousands of devoted Catholic women who have neither the time nor the means to attend national conventions, and they bring the Council in touch with very definite Catholic Action problems, created by local conditions and circumstances. Certainly it were a fine thing, did the National Council of Catholic Women only emphasize to its groups throughout the nation the principles of Catholic Action and engage them in certain undertakings on a national scale. Experience, however, shows that Catholic Action must be a neighborhood affair, if it is to avoid the remoteness from every day life. Nothing is so practical as living, and Catholic Action is but an expression of the supernatural life of the Church.

"It must concern itself with bringing Christian truth to bear on everyday life in the home, the factory, the school,

Apostolic Delegate Conveys Pope's Blessing on N. C. C. W.

THE following is the text of a message addressed to Most Reverend James A. Griffin, Bishop of Springfield in Illinois, by His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States:

"I am very happy to inform you that His Holiness, Pope Pius XII, has deigned to confer his paternal Apostolic blessing upon all those participating at Springfield in the regional conference of the National Council of Catholic Women, a token of benevolent appreciation for outstanding achievements and an augury of abundant heavenly benedictions.

"The Sovereign Pontiff is deeply interested in the devoted and conscientious work of the National Council of Catholic Women, and derives much consolation from the eminent success which has attended its efforts. It was in most these words that the Holy See quite recently expressed its profound satisfaction with the organization, lauding particularly the notable increase in the number of local groups affiliated with the National Council; and I take the occasion to renew this expression in extending the words of Blessing of the Vicar of Christ for the present gathering. I pray that this Papal Benediction may be an earnest of divine favor for all those taking part in the regional conference at Springfield and a lasting pledge of copious graces from on high."



the public square, neighborhood welfare work, the theatre, the park, even at the bridge table. We are so prone to seeking our satisfaction in generalities that we do talk on any problems without having ever engaged in diligent fact-finding.

"There are housing problems in neighborhoods, birth control clinics in villages, divorce courts in county buildings, family problems just around the corners, economic injustices over on the edge of towns, communistic centers hidden between buildings, social workers walking down the streets putting into tragic effect the professor's pragmatism and materialism, juvenile crime problems next door, shameful ignorance of Christian truth right about us, indecent literature on the newsstands where we buy our daily paper.

Lay Apostle Must Represent Christ

"The lay apostle must teach Christ practically in his own neighborhood. The period of merely educating our people for Catholic Action, necessary for a time, is over. Now they must be lay apostles. These regional meetings help Catholic women mightily to discover how in their own neighborhood, they can apply the principles of Catholic Action." The Sunday afternoon sessions, held in the Cathedral School, with Miss Helen K. Graham, chairman, and Miss Isabel Fogarty, co-chairman of arrangements, featured panel and table discussions for national committees. Those present and leaders were Mrs. Earl R. Reynolds, Chicago, national chairman, Committee on Organization and Development; Miss Florida Westerman, Belleville diocese, study clubs; Miss Anna Rose Kimpel, field secretary of the Youth Committee, N. C. C. W., youth; Miss Edmire E. Scanlan, Green Bay, national chairman, cooperating with the Confraternity of Christian Doctrine; Mrs. H. E. Sanford, Belleville, family and parent education; Mrs. T. J. Clin, Fort Wayne diocesan chairman, immigration; Mrs. Thomas Howard, Springfield diocesan chairman, industrial problems; and Mrs. D. P. McDonald, Fort Wayne, international relations. The Rev. John S. Brockmeier, editor of *Western Catholic*, addressed the industrial group on papal social encyclicals.

Discussion by Committee Chairmen and Leaders

Other committees and leaders included—libraries and literature, Mrs. Robert T. Waldeck, Peoria diocesan chairman; National Catholic School of Social Service, Miss Sarah R. R. R., Springfield diocesan chairman; parent teacher associations, Mrs. F. H. Aid, Davenport diocesan chairman; press and publicity, Mrs. Dennis Phelan, St. Louis; and homes in the home, Mrs. H. Dee McCullough, Detroit, national vice chairman.

A special conference for diocesan spiritual directors and diocesan presidents with members of the Hierarchy, national directors and staff members of the N. C. C. W., took place Sunday afternoon.

Sunday evening, a dinner was held for the spiritual directors of diocesan councils at the Abraham Lincoln Hotel.

The members of the Hierarchy, national directors and diocesan presidents were guests of Mr. and Mrs. Carl Amrhein, Lake Springfield.

The Monday morning sessions began with low Pontifical Mass, celebrated by the Most Rev. Edward F. Hoban, Bishop of Rockford, with "world peace," as the special intention.

The general session during the morning was devoted to Organization and Development. Mrs. Reynolds, national chairman, presided at this meeting. Discussion was led and summary given by Miss Lenna M. Wilson, consultant. Following a talk by Monsignor Ready on the National Catholic Welfare Conference, members of diocesan committees on organization and development took part in a panel on "Perfecting our Diocesan Councils." Representatives participating were: from the Fort Wayne diocese, Mrs. H. W. Davidson; Indianapolis, Mrs. William Barnhorst; Peoria, Miss Marie Carroll; St. Louis, Mrs. Henry Kersting; Springfield, Miss Ione Wild; Davenport, Miss Mary Mueller; Belleville, Mrs. H. E. Sanford.

Special Priests' Luncheon Largely Attended

Two hundred and seventy priests were in attendance at the special priests' luncheon on Monday noon, with Bishop Griffin as host. Very Rev. Msgr. J. J. Leven, spiritual director, Peoria Diocesan Council of Catholic Women, presided. At the speakers' table were Archbishop Stritch, Bishop Griffin, Most Rev. Joseph E. Ritter, Bishop of Indianapolis; Monsignor Ready, the principal speaker; Rt. Rev. Msgr. George J. Casey, Chicago; Rt. Rev. Msgr. Charles Gilmartin, spiritual director, Belleville Diocesan Council; Monsignor Leven; Rev. J. P. Whitfield, Memphis; Rev. James J. Haggerty, field secretary, Springfield Diocesan Council; and Rev. Ralph S. Guido, in charge of arrangements for the luncheon, Springfield.

Sessions on libraries and literature, family and parent education and study clubs occupied the afternoon.

Keynote speaker at the session on libraries and literature was the Most Rev. John F. Noll, Bishop of Fort Wayne, who told of "The Campaign for Clean Literature." Mrs. John M. Robb, president, Peoria Diocesan Council, outlined the "Preparation and Planning of a Diocesan Campaign Against Indecent Literature." Mrs. James Russell, Indianapolis diocesan chairman, led the discussion. Presiding was Mrs. Gerald McGillicuddy, president, Fort Wayne Diocesan Council.

Dr. Schmiedeler on "The Christian Home"

"A Christian Home," so much needed today, was described by the Rev. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, National Catholic Welfare Conference, at the session devoted to Family and Parent education. Such a home is one "wherein the natural and supernatural are so closely fused that they appear as one, homes that are serving as true guides and aides." Father Schmiedeler outlined the general purpose and program of a family and parent education committee.

"UNITY THROUGH FEDERATION"

Theme of
Monsignor Ready's Address at N. C. C. W.'s
Springfield Regional Meeting

THE National Council of Catholic Women "was chartered to give to the Catholic women of this nation the privilege of partnership in the Bishops' important program for Catholic unity," declared Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, at the Midwest regional conference of the National Council held in Springfield, Ill., September 21-23, 1941.

Speaking on "Unity through Federation," at the general session on "Organization and Development," Monsignor Ready said the National Council "was not to be just another society," but "it was set up to be and for 20 years it has proven to be the medium for united Catholic cooperation of all societies under the leaders of the Church." "It recognizes the worth and variety of multiple Catholic organizations and it is charged to encourage and aid them," Monsignor Ready added. "It enlists the strong with the weak, so that by common understanding and mutual regard, no element of Catholic organization will be lost to the superior interests of the Church. It offers to the Catholic women of this nation a glorious opportunity for united service in the cause of Christ. It marshals the valiant battalions of Catholic womanhood under the united command of Christ the King, and marches on to invincible victory with a crusading cry of service, 'For God and Country.'"

REVIEWING the development of Catholic lay action in the past half-century, Monsignor Ready said "the not-so-long-ago days of the isolated, unrelated parish society of women is unknown today in 65 dioceses of our country by reason of the National Council of Catholic Women and the genius of its diocesan organization program and the sacrifices of the legion of noble women who have promoted its work." He declared that "in the brief period of 20 years' Catholic lay organization under the direct guidance of the Bishops of the United States has become so strong and so extensive as to merit often the praise and commendation of the Vicar of Christ."

Monsignor Ready cited "two indispensable elements" affecting the success of the National Council of Catholic Women—its status "as a constituent factor in the representative national organization of the Bishops of the United States" and the opportunity it affords Catholic women of the country of being "in partnership in the Bishops' important program of Catholic unity."

"Making the Diocesan Committee Effective" was discussed by Mrs. Norman Ryan, Springfield. Mrs. W. E. Wilderson, Springfield diocesan chairman, presided at the meeting and Mrs. W. H. Harper, president of the Rock Island Deanery, Peoria Diocesan Council, led the discussion.

"The How, When, Where and Why of Study Clubs" and the Catholic study club as a school for leaders were discussed by Mrs. Joseph Kniery, of the Springfield diocese, and Mrs. Joseph P. Hilger, Indianapolis, respectively. Mrs. Arthur J. Fournie, Belleville, national vice chairman of the Committee on Study Clubs, presided, and Mrs. Bruce Mahan, president of the Davenport Diocesan Council, led the discussion.

The keynote address at the dinner Monday evening, attended by 600 persons, and held in the auditorium of the Knights of Columbus building, was delivered by Most Rev. James Hugh Ryan, Bishop of Omaha.

Dr. Franklin Dunham, director of the N. C. C. S., told of

Declaring that "national unity for Catholic Action must be the end we seek in all organization programs," Monsignor Ready said: "Everywhere today we see a striving for what is called the balance of power," and, he added, "in the present day realistic war against the inequities threatening to destroy the Church and all human liberty, the balance of power rests in our unselfish dedication to Catholic unity."

UPON the cornerstone of unity "rests the welfare of the Church in national concerns," Monsignor Ready said. "The genius of our republican form of government makes it imperative to consider and adopt national policies not only to safeguard our rights and institutions, but equally important to promote effectively Catholic truth and culture in our American democracy. We have the obligation not only of combating error and resisting evil, but also the glorious duty of teaching truth and fostering virtue."

While the "insanity of reckless materialism and brutishness becomes, as it were, pandemic," Monsignor Ready asserted, "the spiritual forces of justice and charity and truth are too often concerned over inconsequential and unimportant programs."

"It seems to me," he said, "that women hold the balance of power in effecting the reconstruction the world needs so much today. Let them exercise that power in the individual communities of this nation in the one concern of religious education and we might hope for a generation of Christian-principled, morally responsible youth. Let women contrast living conditions in homes and working conditions in stores and factories and farms with the immutable principles of Christian justice and we might expect a social environment in which Christ's Gospel is not a mockery. Let women react in normal decency and Christian modesty to the whole catalogue of the socially accepted immoralities made glamorous on the stage, in the movies and lewd literature, and in truth we would witness a speedy reform in the mental habits and moral attitudes of youth."

HE ASSERTED that "a reform in morals is the premise on which rests the reconstruction of society," stressing that "the method of getting that reform was described by the late Pontiff (Pope Pius XI) as Catholic Action, the united effort of all members of the Church towards peace, justice, charity and truth amongst men."

its work and plans. Miss Anne Sarachon Hooley, director of the Women's Division, N. C. C. S., was unable to be present. Her paper on "Youth and National Defense" was ably presented by Mrs. J. W. McCollum. Preceding the reading of the paper, Mrs. McCollum paid a glowing tribute to Miss Hooley for the splendid work she has done.

Most Rev. Joseph E. Ritter was celebrant of the low Pontifical Mass on Tuesday morning of the Conference. The Mass in the Cathedral was for living and deceased members of the National Council of Catholic Women. The morning program marked a continuation of institute sessions.

Mrs. Joseph Scherer, president, Kansas City Diocesan Council, presided at the session devoted to industrial problems. Mrs. Thomas Howard, Springfield diocesan chairman, led a panel on the work of the committee in which Mrs. Wm. Lauer, Morrisonville; Mrs. F. E. Ferry, Jacksonville; Mrs. Dennis McCarthy, Springfield; and Mrs. Wm. Reed, New Berlin, Ill., participated. The discussion was

by Mrs. James McShane, Fort Wayne diocesan chairman.

A special session on "Cooperating with Catholic Charities," a new committee of the N. C. C. W., was presided over by Mrs. McCollum. "The National Committee—Purpose and Plans" was given by Mrs. Leo Kenny, Fremont, Ohio, national chairman. Discussion was led by the Rev. William J. Jassin, assistant director, Bureau of Catholic Charities, Springfield.

The National Catholic School of Social Service, the one national project of the N. C. C. W., occupied one hour of the morning's session on Tuesday. Rev. Edward Sweitzer, director of Catholic Charities, Fort Wayne, talked "Catholic Education for Social Work," and "Our National Catholic School of Social Service" was presented by Miss Mary Blaschke, a graduate of the school, now employed by the Child Welfare Board, St. Michael's Orphanage, LaCrosse, Wis. "The Function of a Diocesan Committee on N. C. S. S. S." was ably presented by Mrs. J. W. Lang, Fort Wayne diocesan chairman. Discussion was led by the Rev. August Fussenegger, diocesan director of Catholic Charities and spiritual director of the Indianapolis Diocesan Council, and Mrs. Judith Santry Nichols, a graduate of the school, and Belleville diocesan chairman.

Leaders interested in work as youth sponsors held a meeting Tuesday morning. Bishop Ritter served as honorary episcopal chairman. A panel on "Policies and Standards of Girls' Activities" was presented by Miss Anna Rose Hempel; Father Haggerty, Springfield; Mrs. C. Steinbach, Jacksonville (Illinois) Deanery chairman; Mrs. Frank Lawford, Indianapolis diocesan chairman; Mrs. Wm. Longhini, Springfield diocesan chairman; Mrs. J. J. White, Fort Wayne diocesan chairman.

Mrs. John J. McShane presided at the concluding luncheon of the Midwest Regional Conference. Father Schmied-

eler spoke on "Catholic Action in the Rural Parish." A resume of the conference and its meaning to the delegates was given by Mrs. McCollum in a talk on "Our Mutual Concerns," and by Bishop Griffin in "Til We Meet Again." The delegates were told by the Bishop that their conference had been a tremendous success and that they would "take back to your units the inspiration and renewed enthusiasm and a broadening outlook that all of you have received during the past three days."

Other members of the Hierarchy who honored the conference by their presence were the Most Rev. Joseph H. Schlarman, Bishop of Peoria; Most Rev. Henry P. Rohlfman, Bishop of Davenport; Most Rev. Francis R. Cotton, Bishop of Owensboro; and Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago.

The Rev. Leo Hildebrandt, spiritual director, Fort Wayne Diocesan Council; Mrs. E. C. Franklin, president, St. Louis Archdiocesan Council; Miss Agnes Hannigan, president, Leavenworth Diocesan Council; Mrs. John McMahon, president, Duluth Diocesan Council; Mrs. Thomas F. O'Neill, president, St. Paul Archdiocesan Council; and Miss Mary Roberson, president, Belleville Diocesan Council, attended and participated in the sessions.

The Rev. Sylvester Holbel, assistant superintendent of Parochial Schools, represented the Most Rev. John A. Duffy, Bishop of Buffalo, at the meeting. The Rev. James C. Curry, spiritual director of the local Council of Catholic Women, Chicago, was present.

The Conference closed with a sightseeing tour of the city and a visit to the Lincoln Shrines. At the tomb of Lincoln, Mrs. McCollum placed a wreath on the sarcophagus and the entire group posed for a photograph in front of the monument. The tour concluded at the Motherhouse of the Sisters of St. Francis, Riverton, Ill., where Solemn Benediction was celebrated by Father Haggerty.

WINONA BRINGS EIGHTY-ONE AFFILIATES to N.C.C.W.

A COUNCIL of Catholic women will enable the Bishop to promote diocesan action in fields where it has been necessary to have this united effort . . . there can be question of the power of united effort on the part of a large body of deeply religious women such as we have in this diocese."

WITH this call to Catholic Action, Most Rev. Francis M. Kelly, Bishop of Winona, addressed the first organizational meeting of the Winona Diocesan Council of Catholic Women held September 23 in the See City. The scene of the one day meeting, which was attended by 54 members of the clergy and 358 delegates representing parish, county and non-parochial societies of women in southern Minnesota, was the College of St. Teresa, nationally known girls' college conducted by the Sisters of St. Francis of the Congregation of Our Lady of Lourdes. A Pontifical High Mass celebrated by Bishop Kelly in the campus chapel of the College of St. Mary of the Angels marked the opening of the organizational meeting.

The business sessions opened with a prayer to Our Lady of Good Counsel, patroness of the National Council of Catholic Women, and the singing of the National Anthem. The scene of the auditorium in which the meeting was held had a central panel of gold bearing a painting of Our Lady of Good Counsel. To the right of the panel hung the coat of arms of Pope Pius XII and to the left the coat of arms of the diocese of Winona.

At a high point of the morning's business session at which Bishop Kelly was Honorary Chairman and at which the Rev. Leo Neudecker, spiritual director of the Winona Diocesan Council presided, was the report of deanery treasurers on affiliations of Catholic women's societies with the diocesan and national councils. The completion of the reports showed that the newest of the diocesan councils of

Catholic women had 81 affiliations at its first general meeting! Congratulating the new Council on its auspicious beginnings which were a testament to the zeal and loyalty of the Catholic women's organizations in the diocese, Bishop Kelly announced the temporary diocesan officers.

Appointed as first president of the Winona Diocesan Council of Catholic Women is Mrs. T. M. Coughlan, of Mankato. Mrs. F. W. Seeling, of Winona, was appointed diocesan treasurer; Mrs. J. E. Dandeleit, of Austin, recording secretary; and Miss Charlotte Bradshaw, of Rochester, historian. The first vice president is Mrs. Leo La France, of Winona, president of the Winona Deanery Council. The other vice presidents are: Mrs. I. V. Wurst, Rochester; Mrs. Kathleen Walsh, Wykoff; Miss Angelus Le Gros, Adrian; Mrs. W. J. Crook, Pipestone; Mrs. C. C. Murphy, Blue Earth; Mrs. Joseph Moonan, Waseca; Mrs. Hannah Weber, Austin; Mrs. Lionel L. Roerkohl, Caledonia; and Mrs. Frank O'Flaherty, Wabasha.

At the luncheon session held in the dining hall of the College of St. Teresa, the Rev. Donald Cunningham, pastor of Queen of Angels Church, Austin, spoke on "Personal Holiness—The Foundation of Catholic Action." Stating that "personal holiness is an absolute necessity for the lay apostolate," Father Cunningham exhorted the Winona Council of Catholic Women to lay the foundations for their program of Catholic Action by more frequent reception of the sacraments and daily attendance at Mass. Father Cunningham said, "from the zeal gained by this closer union with Christ the work of Christian reform will naturally spring." Emphasizing personal sanctification, Father Cunningham further said: "The work of Catholic Action is God's work and should be done in God's way. God uses holy men and holy women."

The final session of the organizational meeting at which the newly appointed diocesan president presided, was ad-

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ARGENTINE WOMEN STUDY CAPITAL *and* LABOR

By Dr. Ilse Brugger, Buenos Aires, Argentina

EDITOR'S NOTE: Important to a better understanding of Inter-American problems is the following account of the work of the Federation of Catholic Associations of Employees, one of the leading progressive organizations of women in Argentina. The Federation was formed some thirty years ago to promote a more widespread knowledge of Catholic social teaching and to create, as a result, better relations between Capital and Labor. While the Federation is dedicated primarily to improving the condition of the woman worker, its general purposes, structure and activities have an interest for all actively working in the field of Catholic Social Action.

1. Foundation

The Federacion de Asociaciones Catolicas de Empleadas with headquarters at "LA CASA DE LA EMPLEADA" (House of the Employees) was founded by Monseñor Dr. Miguel de Andrea, Bishop of Temnos, about 30 years ago. Its papers of incorporation were received in 1927, and it has now developed into one of the leading progressive organizations of women in Argentina.

2. Purposes and Spiritual Background

The main purpose of the organization is to promote and create better understanding between Capital and Labor. It is based on the social conceptions of the Catholic Church, such as were pronounced in the different encyclicals on social questions given by Pope Leo XIII and Pope Pius XI. The institution, therefore, attempts to solve social difficulties by giving help to the woman worker with regard to her physical and spiritual conditions, by providing her with health insurance, in case of illness, and by promoting social laws for her protection. It is believed that women workers, if given proper social care, will develop a sound moral and political philosophy.

When the institution was founded, employers looked upon it with suspicion, but this was soon overcome. Nowadays the employers appreciate more and more the social service that is rendered to their employees which contributes so much to both spiritual and physical well being. The collaboration given by employers is shown by their financial contributions, as well as by the help they have given in publicity, etc. The institution has been able to promote several social laws.

3. Finance Background

The work of the institution is supported by:

- (a) Donations
- (b) Additional help from the state
- (c) Membership fees
- (d) Funds secured through special campaigns.

An example of the latter is: On the 5th of July, 1941, the "dia de la empleada" (Day of the Employee), each corporation contributed at least 1,200 pesos. The girls collected this sum by obtaining contributions and donations, selling ads for the program, etc. Some arranged raffles, concerts, etc. The money thus collected is destined for a new building in Mar del Plata (see ADVANTAGES AND ACTIVITIES).

4. Structure

The F. A. C. E. is subdivided into 25 corporations, each of which forms its own board of directors. Some of the corporations represent employes in big business concerns, such as Gath y Caves, Harrods, Etam, Ademar, etc. Others

represent special employment groups such as Post & Telegraph, Needlework, State Railroads, Municipal Employes, Banks, Pharmacies, Child Welfare, Sciences, Arts, etc.

The F. A. C. E. is directed by a Consejo Superior (Superior Council) which consists of a Counselor (Monseñor de Andrea), a President General, two Vice Presidents, General Secretary, Pro-Secretary, Treasurer and Pro-Treasurer, and several members at large. The Presidents of all the corporations of the F. A. C. E. are also members of the Consejo Superior.

The Consejo Superior meets in assembly once a month, at which time plans and projects of the corporations are submitted. After approval by the Consejo Superior, the projects are then carried through. After the monthly assembly of the Consejo Superior, each corporation has its meeting.

5. Staff

With the exception of Monseñor de Andrea, the entire institution is directed by women. The board, as well as all those contributing to the development of the work (teachers, physicians and cooperative groups) are volunteers. All the officers must be employed in gainful occupations or practising the liberal professions. They devote their spare time (mostly in the evening) to the institution and are proud and happy to be of service. Their attitude is, "They could not pay us for what we are doing, for if they did, it would not be the same. This is the type of work one does with one's heart." The director of the dining room, servants, cooks, etc., are the only paid employes of the Casa de la Empleada.

The Sisters of Mercy have charge of the building.

6. Membership

At the present time there are more than 16,000 members. Catholic women from 16 to 50 years of age, who are employes or practising a liberal profession, may become members. Each applicant must be recommended by an actual member who is responsible for the moral qualities of the newcomer. The membership fee is 1 peso a month and is collected monthly. With the exception of life insurance, new members are eligible for all benefits of the F. A. C. E. as soon as they have been accepted.

7. Advantages and Activities

The home of the F. A. C. E., which has large, modern and well equipped rooms, may be used by members for rest and entertainment.

Lunch is served in the dining room to 250-300 girls and women daily, a four-course meal costing 50 centavos (70 centavos for non-members), which is about one-third the price of a similar lunch in a public restaurant. The atmosphere in the dining room is friendly and home-like. The dining room arranges for extra-lunches, teas, festivals, etc.

Medical care is given by first-class physicians on several week-days. Members also have the services of the pharmacy, the infirmary, baths, pedicure, etc.

Price reductions are allowed to members in the principal business houses and by the railroad companies.

Life insurance—After a year in the organization, members may partake of the insurance benefit, which amounts to 200 pesos in case of death.

Recreation includes a swimming pool and summer camps where girls can live at reduced prices.

An Employment Bureau is maintained to aid unemployed girls in securing jobs.

Religious, Social and Educational Activities—Much emphasis is placed on these activities. The building has a chapel where masses are celebrated, and the chapel may

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Introducing a New N. C. C. W. Diocesan Council President

"IN TWENTY years of working with Catholic women's organizations, I have never asked a Catholic woman to do a work for the Church that she has not given her wholehearted cooperation."

Presenting this high standard of service to the members of the Winona Diocesan Council of Catholic Women, Mrs. T. M. Coughlan, of Mankato, Minn., made her inaugural speech as president of the newly formed Council.

Mrs. Coughlan is the mother of seven children, the eldest of whom is in the army. A pioneer in study club work, she was one of the founders of the

Monday Study Club of Mankato, an organization of Catholic women interested in training Catholic women in parliamentary law and in interpreting social questions of the day in the light of Catholic teaching.

Staunch in her loyalty to Catholic education, Mrs. Coughlan's children have all attended Catholic schools. Both Mr. and Mrs. Coughlan are proud of the fact that many of the schools and churches in southern Minnesota and even outside the State have been built with stone from the Mankato quarry of which Mr. Coughlan is operator.

The N. C. C. W. congratulates the Winona Diocesan Council of Catholic Women on their first president!

Winona Brings Eighty-one New N. C. C. W. Affiliates—(Continued from page 33)

essed by the spiritual director of the Council, Rev. Leo Neudecker, superintendent of the diocesan orphanage at Abasha. Speaking on "Responsible Leadership" Father Neudecker said, "the primary consideration of Catholic leadership is service which manifests itself through love—and love manifests itself in practical work with hands as well as with heart." Before the presentation of Bishop Kelly's program of Catholic Action for the Winona Diocesan Council of Catholic Women, Miss Ruth Craven, field secretary for N. C. C. W., explained the National Committee system as a network of Catholic Action reaching from the nation to the parish.

Inaugurating the Winona Diocesan Council, Bishop Kelly led the various Catholic women's societies of the diocese over and above the work you are now doing" to unite their efforts in stimulating volunteer help in the diocesan charities program, especially in certain rapidly growing communities in the diocese. Miss Mary Meade, a graduate of the National Catholic School of Social Service and now supervisor of field work in Social Science at the College of St. Teresa, and diocesan social worker, spoke on "Volunteer Help in the Diocesan Charities Program," emphasizing that many problems of the Catholic social worker were created in legislation inimical to the interests of the Cath-

olic Church. Calling attention to the fact that Minnesota is one of the few states having a sterilization law Miss Meade expressed the belief that a strong, united body of Catholic women could do much to prevent legislation of such a type being passed.

The second point of the Bishop's program of Catholic Action for the Winona Diocesan Council of Catholic Women was explained by Rev. Peter Bartholome, rector of St. John's Church, Rochester, in a talk on "How Your Parish Council Can Cooperate With the Confraternity of Christian Doctrine." Urging the Catholic women of the diocese to cooperate in building up the religious discussion clubs of the Confraternity of Christian Doctrine as a preparation for any work of Catholic Action they may undertake, Father Bartholome said: "American Catholics are great listeners. But we have to get over that attitude. We should try to develop the power of expressing the faith that is in us."

The organization meeting of the Winona Diocesan Council terminated a series of 10 deanery assemblies which were attended by 1,800 women and 98 priests, and which were addressed by His Excellency, Bishop Kelly, the Rev. Leo Neudecker, spiritual director of the Council, and Miss Ruth Craven, representative from the headquarters of the National Council of Catholic Women.

"A LITTLE CHILD SHALL LEAD THEM"

(Continued from page 15)

tiphonally, again in chorus, filling the vast Cathedral with "the most beautiful music" it had ever known.

After the public act of consecration, the episcopal blessing was imparted individually to each of the fifteen hundred followers of the Little Child Who leads them. This afforded opportunity for a personal word of encouragement to the proud fathers and fond mothers who had brought them into the Sanctuary of the Lord. The personal touch was complete.

Thus came to a close the first annual Babies' Day of the Diocese of Buffalo. It was a testimonial to the effectiveness of a new demonstration of Catholic Action. It was an augury of the future accomplishment of the Bishop's Committee for Christian Home and Family. All present echoed the Bishop's words: "This is the most moving, heart-warming experience I have ever had in my life."

ARGENTINE WOMEN STUDY CAPITAL AND LABOR

(Continued from page 34)

also be used for special services such as weddings, christenings, etc. Various kinds of social activities include concerts, fellowship meetings, etc. Each Sunday afternoon moving pictures are shown at greatly reduced prices. The educational work is carried on in a different building, "Academia de la Empleada" (Academy of the Employees), and 35 different lecture courses are given on religious, scientific, social and practical topics. There is also a commercial school for girls desiring secretarial training.

Library—A large library is at the disposal of the members and a *Monthly Bulletin* is published by the institution.

8. Actual Projects

The F. A. C. E. is at present emphasizing the building of a recreation house in Mar del Plata.

Efforts are being made to obtain new social legislation regarding paid vacations, pensions, etc., for the various working groups. The institution is sponsoring a bill in Congress for the regulation of homework.

WORK — and PRAY for PEACE

In Response to the Appeal of His Holiness, Pope Pius XII,
for Special Prayers During October.

Distribution of the N. C. W. C. Peace Pamphlets listed below will aid both individuals and organizations in furthering the realization of the Holy Father's Peace Desires.

OUR POPES—VICARS OF THE PRINCE OF PEACE

Today:

Pius XII and Peace

(Peace addresses, allocutions, letters—1939-1940)

The Pope's Peace Program and the United States

(Application to America of Pius XII's Five Point Program)

Yesterday:

A Papal Peace Mosaic—1878-1936

(Excerpts from the messages of four great Popes.
Indexed)

Appeals for Peace of Pope Benedict XV and Pope Pius XI

(Benedict's program for "a just and permanent peace" during the last war. Pius XI's 1930 Christmas message)

Permanent Peace Program of Pope Benedict XV

(Analysis of practical peace proposals)

Peace Action of Benedict XV

(His efforts to stop the World War and their frustration)

Peace Statements from Recent Popes

(Leo XIII, Benedict XV and Pius XI)

Through the Years:

The Church and Peace Efforts

(A history in pamphlet form)

Catholic Tradition of the Law of Nations

(By John Eppstein. Price: \$2.50)

Application to Present-day Problems:

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(American responsibility for reordering of international life after the war in terms of Pius XII's Five Point Program)

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(A guide to attitude and action in the present crisis. Principles of national and minority rights)

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(Principles, History of the Problem and the Church's practice)

Patriotism, Nationalism, and the Brotherhood of Man

(Christian concepts vs. current doctrines)

International Ethics

(The principles of right and wrong in international relations)

The Ethics of War

(Conflicting opinions on right of war)

Tariffs and World Peace

(War, international social justice and the tariff)

Peace Education in Catholic Schools

(Means of promoting international good will)

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(Introduction to economic, political and cultural relations)

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Price of all above-mentioned pamphlets: 10c each; 50 for \$4.50; \$8.00 per 100;
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